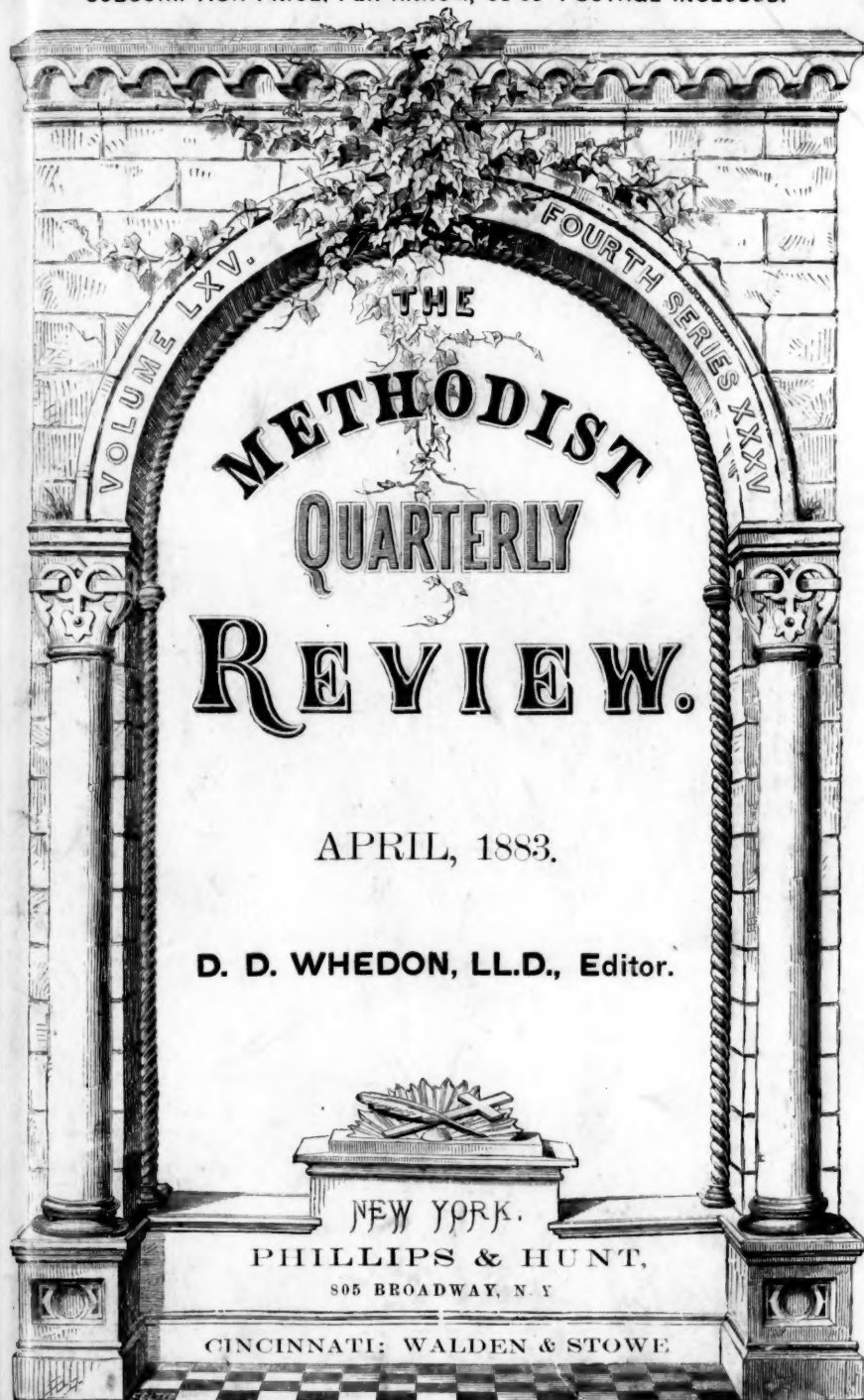


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H.B. BASCOM. D.D. L.L.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

METHODIST QUARTERLY REVIEW.

APRIL, 1883.

ART. I.—HENRY B. BASCOM.

AT about eight o'clock on a Sunday morning, in May, 1832, I stood in a huddled group of impatient men and women in front of the old St. George's Methodist Church, on Fourth-street, below New, in Philadelphia, waiting for the doors of the quaint edifice to be opened. By nine o'clock the crowd was numbered by hundreds, and thronged the street, and when at last the doors were opened the rush that followed was fearful. Within a few minutes every seat in the house was taken; the passages, and even windows, were filled by people of all sorts and conditions, who sat or stood two hours longer, awaiting the beginning of the service at eleven o'clock. The preacher had to enter the church through a window at the back by the help of a ladder, and found no small trouble in edging his way through the chancel and up the pulpit steps, so dense was the throng. As he stood to give out the hymn, the breathless multitude looked upon one of the handsomest men that ever trod this continent. Had he lived in Greece, Phidias might have wrought his form, face, and head into marble, and called it Apollo. That preacher was Henry Bidleman Bascom, then thirty-six years of age, in the prime of his manly beauty, intellectual vigor, and extraordinary eloquence, the most conspicuous preacher in the General Conference of the Methodist Church, at that time sitting in Philadelphia, and

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filling a larger space in the public eye than any other in the country. I was only in my ninth year, yet cannot forget, after half a century, the impression made by his supreme beauty and transcendent power.

He was the son of Alpheus and Hannah Houk Bascom, born on the 27th of May, 1796, in the town of Hancock, Delaware County, N. Y., two miles from what is now the village of Chehocton, on the New York and Erie Railway. On the father's side his blood was Huguenot French, intermixed with the Puritan of England and New England; on his mother's it was German. The wilderness was his school-house, poverty and hardship his course of study, and adversity the head-master, whose lessons he had to con and floggings to endure for most of his life. He learned to read and write, and had a little instruction in the beginning of an English education, before his twelfth year, but the next time he stepped into an academy was as a professor.

Although sober, industrious, and virtuous, his father never was beforehand with the world, except in matter of wives, of whom three fell to his lot, and of children, in which species of wealth he was equal of the patriarch Jacob, for twelve were born in his house, of whom Henry was the second. From the picturesque banks of the Delaware, where his boyhood was passed, he removed, with his father's family, to Little Valley, in southwestern New York, in 1808, and had a yet sharper experience of the frontier of civilization, for the Seneca Indians were still the lords of the soil and there were few whites in the district. When fourteen years old he was converted to the faith of Christ, in the next year joined the Methodist Church, and soon after began to take part in religious meetings, exhorting the people to flee from the wrath to come and to lay hold on eternal life. Soon after this the family made another move toward the setting sun, and at last found a resting-place five miles north of Maysville, Ky.—then called Limestone—in the State of Ohio. He had worked upon the farm, bored logs, made pumps, was a drayman, a hewer of wood, a rail splitter, in short, had turned his hand, with his whole might, to whatever kind of labor offered, meanwhile snatching the brief hours of rest he could get to be used, with still greater energy, in committing to the unrelaxing grasp of his

memory the contents of what few books fell in his way, and in using his gift to warn and counsel his fellow men. He believed himself called to be an ambassador for God, in Christ's stead, to beseech men to be reconciled to him, and burned with a quenchless ardor to be about his Master's work. When sixteen years old he felled the trees and made rails for twenty-five cents per hundred, and thus earned the money to equip himself as a recruit in the forlorn hope of backwoods preachers, and set out from his father's house, in September, 1812, for the session of the Ohio Conference, held at Chillicothe. He there saw and heard the venerable and sagacious Bishop Asbury, and also the great and wise Bishop M'Kendree, then in the flower of his age and the meridian of his power, whose weighty and burning words, reinforced, as they were, by the singleness and loftiness of their aims and motives, wrought mightily in his sensitive spirit, and gave an unchanging form to his character. A first attendance at the session of an Annual Conference, to a young candidate for holy orders, is a memorable experience. The order of business; the grave and dignified presidency of the Bishops; the striking individuality, physiognomy, and impressive voices of the men who take the principal parts in the proceedings; the sermons; the prayers; the singing; the experiences given in the "love-feast;" the meetings around hospitable boards; the stories of adventure, perils, humor, and fun; the intimate fellowship; the *esprit du corps*, such as reigns in no other body of men I have known, give it a power to subdue and discipline, yet to kindle and inspire, that can hardly elsewhere be found. The consummation is reached when the parliamentary business is completed, the journal read, and one of the oldest members gives out the hymn beginning—

And let our bodies part,
To different climes repair;
Inseparably joined in heart
The friends of Jesus are—

that hymn sung by a hundred and fifty men or more, whose homes and those of their families, their spheres of labor, with circumstances of privation, exposure, toil, poverty, perhaps of suffering and death, are unknown to them, but are presently to be announced by the venerable Bishop; then follows the tremulous, fervent, pathetic, spiritual prayer of the aged serv-

ant of God, during which tears flow freely, sobs and amens are heard, and then, in the breathless silence, the Bishop stands, and, in a voice betraying deep emotion, tells them that, in the exercise of his great power, he has humbly sought the help and guidance of Christ; that in the places to which he is sending them, they may have many a peril and many a sorrow; that they may be cold and hungry, scoffed and hissed at, weary and heavy laden; that probably they will not all meet again on earth; that whoever falls must fall at his post with his face Zionward; and then, exhorting them to endure hardness as good soldiers, he promises the hidden but sufficient cheer and support and eternal blessing of the Great Head of the Church—"And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among them which are sanctified," "an inheritance incorruptible, undefiled, and that fadeth not away." His address ended, he slowly reads the name of each District, Station, Circuit, and the men appointed to them. I have witnessed many a scene of deep dramatic interest, where nerves and brain were thrilled and the heart almost stood still, but none which, in breathless emotion, intense, almost tragic, feeling, and high heroic aspect, compare with the closing scenes of a Western Conference in the early days, when hundreds of men heard their fate from the lips of one man, and took their lives in their hands to obey his behest, loyally believing him to be, for them and theirs, the mouth of God's great Providence. One can easily imagine the effect of such a scene, and the influences which led up to it, upon an imaginative, sensitive, sympathetic nature like Bascom's. That session of the Conference, for him, was more than equal in value to a year's schooling, and he returned to his father's log cabin with impulse, courage, zeal, and devotion quickened as by the baptism of the Holy Ghost. His unworldliness and purity of spirit can scarce be questioned when it is remembered what the work was to be and its earthly wages. The salary of the Bishops was eighty dollars a year, and their annual journeys on horseback took them from the St. Lawrence to the Savannah and Tallapoosa, from the shores of the Atlantic, over the mountains, through cane-brake, forest, prairie, and swamp, to the banks of the Mississippi and Missouri; their saddle-bags

containing wardrobe and library; their wearing apparel copperas or madder dyed homespun; their fare often parched corn and jerked venison or baked 'possum; their bed sometimes the bare earth or a hollow log, in winter as well as summer. If such were the life and labors of the Bishops, what had the rank and file to expect but unremunerated toil, penury, hardship, suffering, and probably an early death? And to what end were this heroic courage and fortitude dedicated, if not that they might preach Christ, "warning every man and teaching every man in all wisdom, that they might present every man perfect in Christ Jesus." "Whereunto they also labored, striving according to his working, which wrought in them mightily."

In February, 1813, Bascom received license to preach, and was appointed by the presiding elder, the excellent James Quinn, of blessed memory, as "helper" on Brush Creek Circuit, which lay in several counties up and down and back of the Ohio River, and in the following autumn was received on trial in the Ohio Conference. At that day a Presiding Elder's District in the West covered as wide a territory as is now included in several Conferences: the larger part of Indiana, the whole of Illinois, and the whole of Missouri were in single circuits. The last war with Great Britain was raging; the Indians on the western border were in arms against our people, and preachers had to face the peculiar dangers and endure the especial hardships of the times. Bascom's zeal and devotion were equal to every demand upon them. He devoured whatever books came in his way, mastered and retained their contents; preached once or twice, sometimes thrice, almost every day; met the classes; visited the sick; had long rides, sometimes perilous ones, through unbroken forests as well as in the open; fared and slept hard; "was instant in season and out of season," and made full proof of his ministry. As Chillicothe, the capital of Ohio, was in his first circuit, it offered him rare advantages, better society, and more books than he had before seen, and he eagerly appropriated them. His yearning for all kinds of knowledge was passionate, insatiable. Never did a youth more earnestly redeem the time from sloth and self-indulgence by the ransom of sleepless vigilance, shrewd observation, patient and unremitting study, and

untiring efforts to improve and educate himself in every part and in all directions. He read while in the saddle on his long, hard rides, or, seated at the foot of a tree, where a panther might be lurking for a deadly spring, (as, indeed, was once the case, when he was saved from the fierce creature's teeth and claws by the timely ball of a hunter's rifle, the monster falling dead at his feet;) in the cabin homes of his parishioners, where the single room served as kitchen, laundry, nursery, diningroom, bedroom, for the family and their guests, and sometimes, also, as kennel and poultry yard, with the scolding wife, grumbling husband, squalling children, growling curs, and clucking hens, to furnish a musical accompaniment to his studious researches, or when the rest were locked in sleep, he, lying on the ample hearth, pursuing his studies far into the night by the flickering light of a pine-knot stuck in a corner of the chimney. Knowledge thus gained is sure to be valued and converted into the reproductive grain by which a man may live. Brave as the boldest frontiersman who ever fought with crafty savages, he was yet shy, self-distrustful, and sensitive as a timid girl; and, seeking to hide his quivering sensibilities and tremulous, almost morbid, modesty from the common gaze, he covered himself with a mantle of reserve, which was thought, by common observers, to be one of haughty pride. Cast in nature's finest mold, "ruddy and well-favored," with buoyant step, grace in every motion, erect and dauntless in carriage, every feature of the face perfect, his head covered by a wealth of curly, dark hair, a study for the artist, the light of intense feeling and fiery genius in his glorious eye, which looked straight at and through you, it is not strange that he should be misunderstood and misinterpreted by the mass of men about him. Silent among strangers; without command of the commonplace nothings of ordinary talk; hating gossip and scandal; wholly free from the spirit of fault-finding and backbiting sometimes called criticism; speaking, when he had anything to say, in a prompt, decisive, sometimes impetuous, way, the emphasis of his utterance increased by his shrinking diffidence, and, withal, an uncompromising adherence to truth and a fearless honesty—all these qualities helped to throw him out of the pale of instant recognition and easy familiarity. Rarely, therefore, has it happened that so sweet, tender, mag-

nanimous, princely a nature as his has been so generally misconstrued, oppressed, and, at times, almost crushed. His brilliant genius, too—a genius, which laid under contribution the thoughts of other men, assimilated and reproduced them, bearing the impress of his striking individuality, and sent them into wide circulation as glittering yet precious coin, but totally different from the mintage of other men—served to increase the distance betwixt himself and them.

It was resolved by the authorities to put Bascom's mettle to the proof, and he was sent to Guyandotte Circuit, in West Virginia, pleasantly styled the Botany Bay of the Conference, as rough a part of the country, at that day, as any preacher has ever been sent to work in. To Guyandotte he went without a murmur, and within nine months preached four hundred times, rode through that wild, sometimes trackless, almost impassable mountain district, three thousand miles, battling with the elements, sleeping in hollow logs, chased by wolves, fighting with a bear, swimming mountain torrents, living on "hog and hominy," "dogger and bear meat," and received for his year's work twelve dollars and ten cents. This is what he said in a letter to a friend, at the close of that year:

But none of these things move me. I possess a settled consciousness that I did not engage in the ministry to accumulate wealth, and when I meet with trials and disparagements I am not at all disappointed, but meet with firmness what I had anticipated, not with fear. I can get, as soon as I please, five hundred per annum for my services; but no, I'll travel, and try to possess the spirit of goodness and universal benevolence; and, while I feel animating fires in my veins, I'll preach His Gospel who gave me power to preach.

He was now entitled to be admitted into the Conference as a member, and to receive deacon's orders. His character was blameless, his conduct irreproachable, his industry unremitting in every part of his duty, and his devotion to his Master's work supreme; but a vote of the Conference refused to admit and grant him orders!

The Minutes for that year state that Henry B. Bascom was continued on trial. The next year he was sent to the Mad River Circuit, which was bounded on one side by the Indian country. The savages had not yet slaked their thirst for blood, and a house in which he stayed for a night was assaulted

by them, but was so well built and guarded that their attack was fruitless. As he rode off the next day, he found himself pursued by the red men, but, as he was on a powerful horse, he managed to keep well ahead, but soon came in sight of the Great Miami River, full and covered with floating ice. As he paused the Indians raised an exulting shout, for their prey now seemed within their grasp. He spurred his horse, plunged boldly into the rushing torrent, steered as well as he might amidst the floating ice, and gained the other shore just as the savages reached the one he had left. They dared not venture into the roaring flood, contented themselves with impotent yells and brandishing their tomahawks. His dripping clothes were soon changed into a mail of ice, and he was in danger of freezing. Emptying the water from his saddle bags and boots, wringing his stockings, he mounted again, and, after a long ride, reached a friendly house, where he was soon re-clothed and comforted. Going to bed early, after the fatigue and excitement of the day, his deep, sweet sleep was soon disturbed by the information that the *accouchement* of the lady of the house was at hand, and the request that he would go in search of a nurse and doctor, and find himself another place to sleep. Twenty years later, at the close of a service where he had preached, a young lady was introduced to him, who begged his pardon for having robbed him of a night's sleep after a trying day. Somewhat startled by the statement, he was endeavoring to recall where and how, when she laughingly informed him that it was her advent in this sphere that made the *finale* of that day's experience.

Another year's hard work was done, and faithfully done, yet his brethren doubted if he were worthy to become a member of the Conference and ordained a deacon. Some light may be shed on the problem by this incident: An old layman, who was really much attached to Bascom, was, nevertheless, grieved to the core by what seemed his conformity to the world in the matter of dress, and that conformity argued a very low state of piety. "Henry, my boy," he said, in a half admonitory half pathetic tone, "what makes you such a dandy—why don't you try to be and look like a Methodist preacher? You dress and carry yourself in such a way that many of your brethren think you've got no religion." "My dear brother," answered

Bascom, meekly, "my pay is so poor that I am obliged to wear what clothes are given me, and if I happen to look well in them I can't help it; God made me what I am." "Yes, you can help it," said the old man, with some warmth, "and you must help it. I'll cure the matter. Will you wear a suit of clothes that I'll have made for you?" "Gladly," said Bascom. "All right," said his old friend, "I'll make you look like a Methodist preacher; the clothes shall be ready for you when you come around the next time to attend the camp-meeting." A month later, Bascom reached the camp ground, and his old friend was ready for him; taking him out into the woods, he said, exulting, "Strip off those foppish clothes and put on these, and, for once in your life, you will look like a minister." Bascom stepped aside, arrayed himself in the new garments, while the old man rubbed his hands and chuckled with glee at the prospect of beholding his *protégé* in orthodox parsonic gear. The deformed, transformed Bascom stepped forth, his fine person attired in a suit of blue jeans, the waistcoat buttoned straight to the throat, the coat a genuine Quaker "shad belly," something like an English bishop's. As the old man saw him approaching with elastic step, in his radiant beauty,* he started up aghast, could scarce trust the testimony of his eyes, advanced, turned Bascom round and round, retired a few paces, surveyed him from every point of view, and, with a discomforted expression and dolorous tone, exclaimed, "Henry, there's no doing anything with you; you're a born fop; you look a hundred times more like a dandy than you ever did before." What could be done with a man who was so becoming in whatever he wore, who looked like a courtier or prince even in homespun!

When Bishop M'Kendree saw that a majority of the Conference had resolved to keep Bascom still on trial, he said, "Give that boy to me, admit and elect him to deacon's orders, and I will take care of him." Bascom was transferred to the Tennessee Conference, and appointed to the Danville Circuit, in Kentucky. Year after year he wrought and studied with

* So impressive were his presence and bearing, even in his latest years, that, as he walked the streets of Lexington, where he was as well known as was Henry Clay, it was the habit of those who saw him oftenest, as well as strangers, men, women, and children, white and black, to pause as he passed, turn round and gaze upon his receding figure.

untiring patience and fidelity, his reputation as a wonderful preacher growing apace, but still distrusted by many of his brethren, and this was the case even down to the close of his life. He and I happened to stop together at the Planters' House, St. Louis, in May, 1850, during the General Conference at which he was made a Bishop. I vividly remember the nights when we were left alone, how he paced the floor, sometimes in excitement, sometimes in anguish, and told the puerile stories that were repeated to his discredit, whispered to him, in strictest confidence of course, by condoling friends of the Eliphaz, Bildad, and Zophar types: how he sported a gold-headed cane, (which had been given him;) how he looked proud and vain and worldly; how he carried himself like a fine gentleman, and courted the world's applause by his brilliant rhetoric and stagey airs, and how all these things unfitted him to be a Methodist Bishop. Gadflies can torture and madden a blooded horse; and these petty persecutions caused the sensitive Bascom an amount and quality of suffering, throughout his whole public career, which it would be difficult to describe or measure. Even two of the older Bishops doubted the expediency of elevating him to the bench, influenced, without question, in part at least, by the same petty feelings. The man was blameless in his walk and conversation; once only was a rumor breathed against him affecting his reputation as a gentleman and Christian minister—of that I shall speak later. I have rarely known a man so sweet and tender in his feelings, so modest, even diffident, in self estimate; or one more just and kind in his recognition and appreciation of others. When his fame and influence grew great, he was the fast friend of the young and obscure, tolerant of defects, hearty in encouragement, liberal in every kind of help he could afford to those who were struggling toward excellence. Many a young preacher has he striven to shield from the buffets and scorns of which he himself had such bitter experience. His judgments of men always leaned to mercy's side, and he seldom failed to put the best construction possible upon men's motives and conduct, especially if they were unfortunate and aspersed. His filial piety and deep interest in the welfare of his brothers and sisters brought him an increase of care and distress. As his father advanced in years, although children multiplied under

his roof, there was no improvement in his financial affairs; on the contrary, they grew more embarrassed. Whithersoever he went, and however hard his own lot might be, Bascom's heart never forsook his father's home, but was full of brooding concern for the welfare of its inmates. What spare time he could get was spent by him in striving to promote the comfort of the family, laboring, as of yore, at the plow handles, with the ax, the scythe, or flail, bringing the larger part of his slender stipend to the family chest, and busying himself, in every possible way, to further the education of his brothers and sisters, and, in later years, that of their children. When he came to be a college professor and the most popular preacher in the United States, he was accustomed to spend his vacations with his father, and would return from a tour in the Eastern cities, where thousands hung enchanted on his lips, and in return offered him the Circean cup of applause and flattery, "with many murmurs mixed," to assist in the harvest of his father's crops, and, with his own hands, to cut and haul the wood for the winter's fires. I believe that he never seriously entertained the thought of marriage for himself, until his brothers and sisters were settled or started in life in the best way his providence could compass. When his beloved mother died, he was kneeling by her bedside, her hand clasped in his, and her last whisper was in his ear. When his father passed away, he was again kneeling by that bed, cheering the departing soul with God's gracious promises, administering the sacrament of the Lord's Supper, and, as the old man breathed his last, the loyal-hearted son laid his head upon the same pillow and gave vent to his over-burdened breast in a flood of tears. While he was yet a young preacher, traveling the hardest circuit in the Connection, one of his sisters died and bequeathed to him her two children; he accepted the trust and religiously performed its duties, providing for their education and settlement in life. The scanty pittance he received, year after year, from the Church, was unequal to these demands, and, as the calls upon him grew more importunate, to save his family from beggary or dishonor he fell into debt: that gulf profound wherein he floundered and knew no escape. This misery began as early as 1814, and, although he had no gift for making or taking care of money, yet the anguish he suffered from the

want of it, amounting, at times, almost to the bitterness of death, was not caused by extravagance or self-indulgence. Here is a sample of the letters he had from home. His father, writing in 1825, said, "My corn is light; what little remained of our wheat crop the weevils have destroyed; my potatoes are barely the seed, and poverty crowds on every side." And this is what Bascom said in 1827: "My father is alarmingly infirm this spring. On this subject I tremble between hope and fear. I am quite fixed in my purpose to locate this fall. I am compelled to do it, and can hesitate no longer. I do not believe it is my duty to suffer, even to disgrace, in order to remain in the traveling connection. My situation is getting worse every day—the interest of the money I owe exceeds my income, and my correspondence costs me one hundred and thirty dollars a year.* My clothes are worn out, and I have not the means to replace them. What better can I do than retire from an unequal contest? I should like to remain in the traveling connection, but I am fatally doomed, after fourteen years of toil, like Cowper's stricken deer, to seek the shade and try to recover from my wounds."

A list of the books he read, if it could be had, would prove of great interest, as showing his diet, and what came of it in the way of mental fiber. You see him in these early days with Beattie on "Truth" and Blair's "Sermons" often in hand, and I suppose thoroughly in the memory. There is internal evidence, too, that the labored antithesis and the verbose efflorescence of Dr. Samuel Johnson's style had a fascination for him. Devouring greedily all books that came in his way, and through the alchemy of his memory making their contents a part of himself; earnestly striving to conform to what were recognized as the highest standards of style, without competent teachers or guides to instruct, suggest, repress, and direct, it is not to be wondered at that his taste should be at fault and his style in composition not above criticism. Young's "Night Thoughts" was a hand-book to the divines of that day, and Pollok's "Course of Time" soon won its way to equal popularity. Pope's labored and artificial verses were held to be the perfection both of genius and art. Is it strange, then, that this untutored boy, growing rapidly to intellectual manhood, should deck himself out in a

* He was, at the time, President of Madison College.

wardrobe which will not bear the exacting scrutiny of a later taste. Bag-wigs, lace ruffles, trunk hose, silk stockings, and shoes with silver buckles, are not now in vogue, but it is probable that as good men and true have worn them as any now arrayed in monkey-jackets, cut-away coats, swallow-tails, and trousers. Fashions in rhetoric change as do those in garments. Even Milton's magnificent prose would hardly suit a newspaper or review to-day; and I suppose Jeremy Taylor would be counted a bore by most contemporary fashionable congregations, and a pedant by the critics. Lovers and users of the well of English, undefiled might declare Bascom's style to be sesquipedalian at times; but there were few such in the country at his day.

In 1823, after doing thorough work in some of the roughest parts of the frontier for nine years, and winning recognition as the most eloquent and powerful preacher of the Gospel in the West, through the influence of Henry Clay, Mr. Bascom was elected chaplain to Congress. When he stood for the first time behind the clerk's desk in the old Hall of Representatives at Washington, before an immense congregation, in which were the leading public men of the country, their expectation on tiptoe by reason of the unbounded praise of Mr. Clay and the other western men who had heard him, Bascom's heart failed him for fear. Hitherto he had preached in cabins, log school-houses, framed meeting-houses, or on camp-grounds, to a motley assemblage of men, women, and children, dressed for the most part in linsey-woolsey or deer-skin, uncritical and, even if indifferent or antagonistic, easily roused and moved. But here the surroundings were new, strange, oppressive; the assembly was illustrious, cold, satiated with public speaking, and disposed to cavil. The atmosphere of the audience froze the genial currents of his soul, and, benumbed, almost paralyzed, poor Bascom struggled through his discourse. To Mr. Clay and his other friends it seemed three hours in length, to the rest of the audience interminable, and to the preacher himself an age. I have never known so nervous and diffident a public speaker. He could not stand up to begin a service before the smallest and most obscure congregation to which he ever preached without shaking from head to foot as from a severe ague, while the leaves of the hymn book would rattle from the contagion of his quiv-

ering hand. He has often paced the floor in a kind of terrified anguish for three days and nights, almost without sleep or food, before he was to preach. His sense of the responsibility was awful—that he, a frail mortal man, should speak for the Most High God to his fellows on the infinite issues of life, on death, the judgment, and eternity. He could not recover from the chill of his first service in the capitol, and his chaplaincy in the halls of Congress was not successful. His morbid shrinking and consciousness that he had gravely disappointed the hopes and promises of his enthusiastic friends served still more to handicap him, and he had few more painful experiences than that of his sojourn in the Federal city.

The session of Congress at last closed, and Bascom's long palsy gave way under the genial influences of a Maryland camp-meeting, held not far from Annapolis. The spell of his captivity broken, he preached with a degree of unction, brilliancy, and force which overwhelmed his hearers. For many months he passed from one camp-ground to another, from Baltimore to Philadelphia, to New York, to Harrisburg, York, Carlisle, and whithersoever he went thousands hurried to hear him and were astonished, electrified, by his eloquence. For the next fourteen years (from 1824 to 1838) his career as a preacher of righteousness was unexampled in the country since the days of Whitefield. He not only charmed and entranced all classes by his sermons and lectures, arousing, convincing, persuading, overthrowing men's refuges of lies, leading them to penitence, faith, and a holier life, setting in splendid array the arguments and proofs which vindicate the claims of Christ's truth and Church; shaming men out of the scoffs and jeers and supercilious cant of so-called philosophic unbelief; but, without intending it, he gave to hundreds of men and women the scribbling itch, (*cacæthes scribendi*.) Leading editors, writers for magazines, poets and poetasters seized the pen and sought to describe this phenomenon in the pulpit. Their productions make queer reading. They were magnetized by his genius, felt the contagion of his somewhat grandiose style, and treated that generation to an amount of fustian which would now seem incredible if his biographer had not given us an overdose of it, and if stilts were not even yet dear to many hearts. Take a few specimen sentences:

He is the solitary star that fills with a flood of effulgence the skies of his own creation, and gilds with loveliness the forms which have arisen at the call of his genius. His mind, like the Olympic wrestlers, struggles for mastery wherever it grapples. Let him encounter the gnarled and unwedgeable oak of error in its century hallowed form, and the contact is like that of the electric fluid, rending and illuminating at once, but not like the fabled bolt of Jove, rendering sacred what it scarred. The fortification which he demolishes is ever after contemptible and untenable. The votary of error under any banner which Bascom may stoop to assail ever afterward will disown his flag, and be ashamed of his former inconsistency. The subject only, and with an omnipotence of power, has stood before his hearers either as an angel of light or a fearful demon; the one to sing "Peace on earth, goodwill to men," the other to forestall doom and threaten an eternity of woe. Let the inflated individual who has, in his boasted researches into philosophy, never gained sight of the shore of the great ocean of truth, where childlike Newton stood, and only picked up pebbles in his own estimation, let this vain boaster but come within the action of Bascom's intellectual battery, and a faint smoke or the mere ashes of a consumed fabric will only be left to tell where once he stood. . . .

While we were yet in a state of dubiety whether or no his audience were not to be treated to a merely nebulous disquisition of no particular merit, and asking, mentally, whether this could be the man whom Henry Clay had pronounced the greatest natural orator he had ever heard, a brilliant thought, wreaked upon eloquent and original expression, enchained our attention, and thenceforward to the close of the discourse we wist not that we were occupying a narrow spot in the middle of a crowded aisle—cabined, cribbed, confined, bound in—with the thermometer at ninety.

The text was wrought out into a world of thought, of persuasion, of imagery, to which Milton himself might have listened with an applauding spirit. To those who cannot retire into that realm of the mind which seems to open upon it the domain of immortal prophecy, the illimitable stretch of that vastness where the Omnipotent sits clothed in light as with a garment—who are unaccustomed to entertain those views which stretch beyond this visible diurnal sphere, or those rapt thoughts that wander through eternity, the sermon in question may have seemed too high wrought and sublime to sink at once upon the mind.

It must be borne in mind that these choice quotations were from the pens of men who ranked among the most admired and influential writers of that day. Bascom's speaking seems to have had the effect of dazing people oftentimes. I have known serious, sober men, past middle age, some of them

ministers, who, quitting the church after one of his sermons, would lose their way home, with which they were perfectly familiar, and wander sometimes for hours in an aimless, distraught manner.

On his first visit to Philadelphia, in 1824, Mr. Bascom met a man who had awakened a degree and quality of interest in the eastern cities unknown for three quarters of a century—a young Irishman, John Summerfield by name. Of slight build and delicate physique, he was yet able to accomplish prodigious labor, preaching constantly to vast congregations, which listened as if to the song of a seraph. His flute-like voice, soft, sweet, penetrating, touched the finest emotions by its almost unearthly music, while the saintly expression of his countenance, his attitudes and movements of perfect grace completed the irresistible charm of his personal presence. His discourses were for the most part the outgrowth of his study of Jay's "Morning and Evening Exercises," and kindred compositions, but he breathed into them the warm life of his own gentle and tender spirit, while, set off as they were by the childlike simplicity and persuasive unction of his manner, and delivered with a pleading earnestness and tremulous pathos, they melted all hearts, and won for him upon all hands the suffrage of affection mingled with veneration. Two men could scarce be more unlike than the fragile, almost angelic, young stranger from across the sea, and the robust, finely developed athlete, schooled in the cane-brakes and forests of the West.

Another Irishman was just then rising into great popularity, the distinguished and unfortunate John Newland Maffit. Below the middle height because of his short legs, broad-shouldered and deep-chested—measuring, when I knew him, over fifty inches inside the arms—with a well-shaped head, the contour and impressiveness of which he strove to improve and increase by shaving the front and sides so as to give a higher and broader brow; a face not remarkable except for a good eye and the disfigurement of a hare-lip, and with a voice of rare compass and timbre, which was skilfully used in song as well as speech, and a very white, well-shaped hand, most dexterously employed, he had for many years a name and following such as have been acquired by few men. Stepping, it is said, from a tailor's bench in the modern Athens, he began his public min-

istry in New England, and in the quarter of a century that followed his first appearance in the pulpit there were few cities or towns of the United States of that day in which he did not awaken the opposite moods of admiration and antagonism. Although moving on a far lower plane than either Summerfield or Bascom, he divided the popular interest with them, and drew as great crowds as either. Without Summerfield's child-like centered piety, or Bascom's genius or intense earnestness, he had qualities of style, manner, voice, and magnetism which gained for him a wider and more clamorous popularity than is possessed by almost any preacher of this time. He was never a student; in his sermons there was neither intellectual grasp nor depth of feeling; his rhetoric was meretricious but dazzling to the general eye—all the more effective with the masses, because offensive to the cultivated few and coupled with a fatal facility of speech he seemed to them a man of rare genius. He thoroughly understood what, for want of a better word, must be called "the business of a modern evangelist," and was a consummate master of the details insuring the success of a protracted meeting. His voice, not the organ-toned instrument of a great or rich nature, was like an accordion deftly played, running through a wide range of notes, with many stops and variations, delighting and captivating the ears untrained to higher music. His faults were the product of his mercurial temperament and Celtic blood, brought into prominence by his style of work, and were heavily visited; while his abundant labors and great usefulness in the behalf of thousands that others could not win to the truth have been forgotten. I knew him well at the close of his life; his sorrowful death from a literal breaking of the heart, produced by the relentless attacks of his enemies, took place while he was preaching for me in Mobile, and I cannot withhold the expression of pity and qualified regard and affection for this once celebrated but ill-starred man.

Never was a man more free than Bascom from the pettiness of envy and jealousy toward his brethren; his hospitable heart welcomed with glowing warmth the virtues, talents, and usefulness of Summerfield, Maffit, and all other men, great or small, brought in contact with him, and, by foolish people, into comparison or competition. His sympathetic eye was quick to

perceive every form and phase of goodness and excellence, and while the meed of praise he gave them was unstinted, no man was more liberal or tolerant toward well-meaning stupidity. A warm regard soon arose between Summerfield and Bascom, interrupted for a moment by a want of tact on one side and undue sensitiveness on the other; but a good understanding was soon re-established, and their hearty friendship was only ended by Summerfield's early and deeply lamented death. A little before his own death he wrote: "Poor Maffit has at last fallen a sacrifice to the demon of persecution."

In the autumn of 1826 Mr. Bascom was appointed to Uniontown, Pa., at the western foot of the Alleghanies, where it was intended to establish a Methodist college, of which in the following year he was elected President. He gave the indefatigable labor of three years to the attempted upbuilding of Madison College, but in vain. He then acted as the western agent for the American Colonization Society, traveling widely and speaking powerfully in its interest. In 1832 he was chosen professor of Moral Science and Belles-Lettres in Augusta College, Ky., and although offered the presidency with the hearty approbation of Dr. Martin Ruter, then at its head, steadily declined the honor. His father's death occurred in the following year, upon which he took his step-mother and all his father's younger children under his roof.

Although his coming to New York, Philadelphia, or Baltimore, was hailed by the acclaim of thousands, the enthusiasm attending his ministry was still greater in the West. He nowhere appeared, however, to such advantage as at a camp-meeting. A beautiful grove of sugar maples, intermixed with trees of oak, hickory, and ash, yielding a grateful shade, the groups of canvas tents, clap-boarded shanties, and log cabins, the rustic stand, altar, and benches, the glancing sunlight at play amid the leafy canopy, the motley throng of the innumerable multitude, the breath of the woodland breeze heard in the pauses of the hymns sung by countless voices, a weird accompaniment to the preacher's tones, combined to form a picturesque and harmonious environment for his sermons. But it was at night that the most magical effects were produced. The waving glare from heaped blazing pine-knots on the fire-stands at the corners of the tent-surrounded space, the

light from many lamps set in the tree branches, the ghostly moonshine shimmering through the leaves, a multitude which no man could number thronging the vast temple not made with hands, a sea of upturned faces, half revealed and half concealed by the shifting lights, every form rigid and forward bent to catch the faintest whisper, and every eye riveted on the preacher standing at the book-board.

Below him, within the altar, were gathered the venerable fathers and mothers in Israel; behind, in the ample stand, almost a conference of ministers. At the last sound of the horn he entered the stand with a hurried step, knelt for a few minutes in silent prayer, and then advanced to the front and took the hymn book. The hymn was announced, and those nearest could hear the shaking of the book's leaves, so unsteady was his hand. The compressed, bloodless lips, the pallid cheeks, the sweat upon his brow, his jerky reading, bespoke his great but subdued agitation. One of the ministers, probably Brother Gunn, for many years called, in Kentucky, the sweet singer in Israel, "pitched the tune;" it was caught up by every voice, and broke upon the still night like the sound of many waters. The music calmed and cheered him, and the brief prayer that followed was simple, direct, earnest. Then came the reading of God's Word after the same manner. Another hymn followed, during which he sat bowed, his face buried in his hands. With forced composure he again stood behind the books, and in the breathless silence gave out the text. He was still nervous, at times hesitating, embarrassed, but quickly gathered headway, and the sentences came leaping from his lips at a rate of speed unparalleled. Mr. Calhoun, the most rapid of political speakers in my time, would in his fiery deliverances to the Senate enunciate at the rate of one hundred and eighty words to the minute, by the count of the reporters. Dr. Bascom spoke at the rate of from two hundred and fifty to three hundred words to the minute, sometimes rising, in his highest energy, to four hundred, yet every syllable distinctly heard.*

The intense play of every faculty, whether physical or

* Startling as this statement may appear, it was made to me by Dr. Bascom himself. He declared that he frequently read for half an hour at the rate of four hundred words a minute, and that the words had then been counted to verify the estimate. The fact sheds light upon his temperament.

mental, can therefore be only dimly conceived. Arguments, illustrations, appeals, warnings, entreaties, rebukes, promises, came rushing from his lips with the stupendous speed of a cataract. Criticism was disarmed, but the attention so absorbed as to be almost painful. The gestures were few but expressive, the voice not musical, but singularly distinct and far reaching, and in the transport of his excitement his dark eye burned with an almost intolerable splendor. His noble figure, above the middle height, his air of high command at such a moment, gave him a port and presence almost more than human. The reasoning and imaginative powers, under the sway of the most intense emotions, acted as one, and his torrent-like impetuosity carried his hearers along, unresisting, amazed, spell-bound. So far as I know, nothing like it has been heard in this country. At times the whole congregation would rise to their feet, not knowing what they did, nor where they were. Writers may deery the spoken word, and sneeringly declare that the mission of the pulpit has ended, but until the world's end God's great Word will stand, "That by the foolishness of preaching it hath pleased Him to save them which believe."

Bascom's preaching was like the sound of a trumpet, and while the sermon lasted men forgot every thing, themselves, their surroundings, even the preacher, every thing but the wonderful strains, and the unfathomable meaning they suggested. The preacher, too, had forgotten himself, and in a kind of ecstasy gave his vision voice, unconscious of criticism, applause, of aught but the mighty theme and the Master who had given him the message. What wonder, then, if, at the close of the sermon, which lasted two hours, the people found it hard to recover the sense that they were in the leafy grove; many of them scarce knew whether they were in the body or out of the body, but felt that they had been "caught up into paradise, and heard unspeakable words." After the excitement of that trance it was long before the silent stars looked down on that multitude composed in sleep, and not a few unclosed eyes were greeted by the rising sun. The sermon dwelt in many a memory like the song which St. John heard, "the chorus of harping symphonies and sevenfold alleluias." Once his subject led him to describe the manifestations of God's wrath against sin. On the front bench sat a man prominent alike for his

wealth, talents, influence, and wickedness. As the vivid pictures of the flood and of Sodom and Gomorrah passed before the congregation, deep horror froze the veins of this man, and he fell in a swoon, was carried from the church senseless, and when he recovered proved to be a raving maniac, and such he lived and died. At another time Bascom was preaching in a large country church on a bright Sunday morning. The house was crowded to its utmost capacity, the windows were all open, one of which was immediately behind the pulpit overlooking the rural grave-yard. He was describing the typical forms and manifestations of the Holy Spirit. It was the baptism in Jordan, "and Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." As these words fell from the preacher's lips, suddenly, as an apparition, a snow-white dove flew through the open window at the back of the pulpit, and rested on his shoulder. He paused, the bird sat for an instant with folded wings, then slowly spreading them, in the breathless silence described a circle around his head, and flew back to the summer woods.*

At Saratoga, in 1838, he preached to a vast concourse in the open air, the wind directly in his teeth. The effort was too much even for his strength; his vocal chords were strained; and for the rest of his life he suffered from what was called bronchitis, and was never again the equal of himself in earlier days. Up to this time he had never preached from memory nor a manuscript, but thenceforth used his notes, depending on them more and more to put a curb upon his vehemence, and thus save his weakened throat. As he did this, his power as a speaker lessened at a corresponding pace. He never again wielded the scepter of his regal eloquence. His infirmity made him self-conscious; and self-consciousness denies access to the mountain summits of vision and inspiration.

While Professor at Augusta College he was married, in 1839, to Miss Van Antwerp of New York, and two years later was elected President of Transylvania University, and removed to Lexington, Ky., where he resided for the rest of his life. In the ever-memorable General Conference of 1844, which sat

*These incidents, as well as many other facts stated in this paper, I had from his own lips.

in New York, and in which the Methodist Episcopal Church was divided, he was a member, but, as at all other General Conferences, a silent one, except when, as the chairman of a committee, he had to read a report. Almost every other man on the floor, whether young or old, made a speech; but he, the most illustrious and powerful speaker of them all, held his peace. It was his pen, however, then and afterward, on which the Southern branch of the Church relied to state its case to the world. When the first General Conference of that Church met at Petersburg, Va., in 1846, it was thought, and justly thought, by his friends and by himself, that he ought to be elected a Bishop. Eminent as were his services, and great as was the debt of gratitude due to him, both were ignored, and he received another deep and painful wound from the hands of his brethren. He did not wish the office, nay, would have declined it, but felt that he was entitled to an election as a vote of confidence, and as an indorsement to the world of his conduct in their behalf. Instead of a seat upon the bench of Bishops, he was re-elected President of the University, made one of the Commissioners of the Church South, to settle the matters at issue with the Methodist Episcopal Church, and Editor of the "*Southern Methodist Quarterly Review*."

There was no compunction in placing intolerable burdens upon his shoulders; it was taken for granted that his strength was equal to any weight, that the magic of his name would crowd the halls of the university with students, and fill its empty exchequer; that as Commissioner he could collect information from all quarters, write and publish the Church's documents, and at the same time edit and publish a "*Quarterly Review*," without a cent of income provided.

Take this statement of his remuneration while Professor at Augusta College as another specimen of the manner in which he was paid for his services: At first his nominal salary was seven hundred dollars a year, afterward raised to a thousand; but he never, in any year, received half his salary in cash, and seldom so much; for the last six sessions of his stay he got only one dollar in five of his salary in cash. He paid for the institution several hundred dollars in gifts, subscriptions, and traveling expenses; also sixteen hundred dollars, paid by himself for board, tuition, etc. in behalf of students, without funds, sent to his care.

His expenses for eleven years exceeded his income from the college by five thousand dollars. It is not surprising, therefore, that he was embarrassed by debts; but one finds it hard to understand how the Church could suffer this noble and loyal son to struggle thus, and calmly expect him to make bricks without straw—even without clay. Chameleons are said to live on air; it seems to have been thought that Bascom could do so likewise. Of course, many virtuous people when they heard of his debts shook their heads, shrugged their shoulders, and whispered, “extravagance; what a pity he’s not a good economist and content to live as a Methodist preacher ought to.”

I have said that one rumor was put in circulation affecting his character and reputation as a gentleman and minister. It happened on this wise: During the angry presidential contest of 1844, when James Knox Polk and Henry Clay were candidates for the first office within the gift of the people, a friend of Bascom’s, living in New York, and knowing that he was on terms of close friendship with the Kentucky statesman, wrote a confidential letter asking Bascom about Mr. Clay’s private character. With the understanding that his letter was also to be considered confidential, Bascom answered telling what he believed and knew to be the truth about Mr. Clay, and in the affectionate tone in which one friend would speak of another. The seal of confidence was broken, and parts of Bascom’s letter found their way into print, arousing against him the fierce wrath of Mr. Clay’s political opponents. The speakers and newspapers on that side held him up to public scorn, freely ventilating the epithets which seem so dear to the hearts of many politicians, and which made so large a part of their patriotic stock in trade. Infamous charges were made against him in many newspapers, and from not a few “stumps.” It was claimed that he had written an indecent letter to an old friend, and that that letter had been read by other members of the Church, who thereupon lost confidence in his Christian character. Here are extracts from Bascom’s answer, which prove among other things, that he could use vigorous English.

The article from the paper to which you direct my attention is a tissue of the most stupid falsehoods, and, so far as I am concerned, there is not one word of truth in it. I had been a minister of the Methodist Episcopal Church for at least eight years,

and as such filled some of the most important stations in the West, before Mr. Clay had ever seen me. Equally true is it, and Mr. Clay will attest it with more pleasure than I affirm it, that I never was indebted to Mr. Clay to the amount of a cent in my life, and my only obligations to him are on the score of friendship and good-will, to the utter exclusion of every thing implying either bounty or patronage. And the other charges of the paper are equally false and defamatory, besides being too obviously absurd and malignant to do me any harm even where I am not known. That portion of the political press which has stooped to the infamy of lying and misrepresentation to injure a man who had not interfered with the rights and functions of the press in any form, and had merely exercised the right of private judgment on a question of social justice between man and man, has deprived itself of the power of injuring me, and, by a resort to such means, has superseded the necessity of even a defense on my part.

The calumny recoiled upon his assailants, and he went on his way unscathed.

In 1850 a volume of his sermons was published, fraught with interest for the people who knew and loved him, and had heard them from his lips; but affording to others scarce a hint of his power as a preacher. In truth they were not sermons, only studies, the notes of material accumulated through nearly forty years, written at different times in many places, in blue ink, black, and red, as well as pencil; thoughts, suggestions, associations, extracts from favorite writers; ore of the mind unmolten, uncast, not the finished group in *alto rilievo*. The want of organic unity, at times even of coherence and congruity, is painfully manifest. When in the pulpit, his mind at white-heat, he fused the matter of these discourses, and gave them living form, harmonious beauty, almost irresistible power; but in the closet his efforts to do this were fruitless. Justice to his reputation demanded that they should not see the light, and he shrunk from the publication; but the stern pressure of his embarrassed finances drove him to it with a merciless force. The volume reached a sale of more than twenty thousand copies. In May, 1850, he was elected to be one of the Bishops of the Church South, and at first thought of declining the office; but the persuasion of friends and his own mature reflection led him to accept it, and he was ordained. It seemed as if the new position might re-establish him in the brilliant career of usefulness as a preacher which the injury to his throat and his taking

a professor's chair had obliged him to forego. What appeared to be the necessity of Methodism less than half a century ago, to man our new institutions of learning with the best preachers in the Connection, has turned out a serious misfortune. The teacher and the preacher, like the poet, must be born, cannot be made by man's device. The qualities which fit a man to attain eminence in the pulpit often unfit him wholly for the professor's chair, and while the duties of the class-room may prove a capital novitiate for the professor, it is doubtful if many who have become illustrious in the sacred desk have been able to adapt themselves to the routine of college life; and it is almost certain that a majority of those who tried the experiment have surrendered a large part of their influence and authority as preachers. It must be deeply regretted that Dr. Bascom ever became a college don. Had he lived long enough, his friends believe that he would, in part at least, have regained his old ascendancy as the Apollos of American Methodism.

With his accustomed promptitude he set his affairs in order to begin the duties of his new office, and with his old courage started to fulfill them. His first appointment was to hold the St. Louis Conference, at Independence, Mo., in July. Cholera was raging throughout the West, and he who voyaged upon the Ohio, Mississippi, and Missouri rivers that season (there were no railways then) took his life in his hand. Bishop Bascom, conscious of the danger, quietly went to his work. The rivers were low and he was delayed on the way, and although starting in what seemed good time, only reached the Conference on the fourth day of its session. He preached to the edification and comfort of all who heard him, and presided with an impressive dignity and urbane grace which gave assurance of his distinguished fitness for the high place. On his way back he preached with great effect in a number of Missouri towns, but was ill when he reached St. Louis. It was Sunday morning; he was at once asked to preach, declined on the score of his illness, but after a moment said: "If you will get a congregation, I will, with God's help, preach this afternoon—it may be my last opportunity." That was the last congregation which ever hung spell-bound on his lips. He reached Louisville a few days later, started for Lexington, his home; but after an hour's drive was obliged to return, went to bed, and never left it until,

a few weeks later, his body was carried to the church, and then to the grave. When asked, toward the close, if his faith in Christ remained strong and serene, with his old emphasis he answered, "Yes, yes, yes." On the morning of Sunday, September 8, 1850, about the time at which for so many years he had been used to enter the church of God to proclaim the truths of Christ crucified, his spirit entered the "general assembly and Church of the first-born, which are written in heaven." He completed the 54th year of his age in the month that he was ordained a Bishop, and in less than four months after ceased at once to work and live on earth.

"Genius, sir!" said Dr. Johnson, "genius is labor." "Genius," said Buffon, "is patience." If these definitions be true, or even if a far larger meaning be given to the word, Dr. Bascom was a noteworthy man of genius. His temperament, narrow opportunities for improvement in early life, imperfect direction, adverse influences, prescribed limitations which he, which no man, could pass. But what Cecil said of Sir Walter Raleigh was equally true of him: "I know that he can toil terribly. He wrought, as few other men have done, to make himself a workman that needed not to be ashamed." His remarkable powers of conception, invention, sympathy, and utterance were schooled with unwearied industry, and made tributary, not to his own advancement in worldly honor or emolument, but to his Master's cause, and the loyal service of that Master's Church. We might almost fancy Bascom sitting for both the portraits Clarendon has drawn of Hampden and Falkland. Of the first, he says: "Who was of an industry and vigilance not to be tired out or wearied by the most laborious, and of parts not to be improved on by the most subtle and sharp, and of a personal courage equal to his best parts;" and of the other: "Who was so severe an adorer of truth that he could as easily have given himself leave to steal as to dissemble." A loftier word yet gives us the key to his character—"he endured as seeing Him who is invisible."

The heroic days of Methodism produced few men more worthy to be held in remembrance. In his life endless fame was predicted for him, so prodigal are we of the crowns with which we adorn our heroes. In thirty years his fame has shrunk to a tradition; in half a century more he will be for-

gotten save by the student of Methodist archives. What matter? "Had he not respect unto the recompense of the reward?"

Trusting that, at no distant day, the dust of Henry Bidleman Bascom may be placed in the grounds of the Vanderbilt University at Nashville, I turn from his grave in the Louisville burying-ground and betake me again to my path, growing somewhat lonely now because so many of those with whom I once took sweet counsel have fallen by the way, he among the rest; and as I muse upon ministers covetous of worldly fame, murmur in the darkness Tennyson's lines:

"We pass, the path that each man trod
Is dim, or will be dim with weeds.
What fame is left for human deeds
In endless age? It rests with God.

"O, hollow wraith of dying fame,
Fade wholly, while the soul exults,
And self infolds the large results
Of force that would have forged a name."

ART. II.—A GLIMPSE OF OLD TESTAMENT ESCHATOLOGY.

I SAMUEL XXV, 29.

"And the soul of my Lord shall be bound up in the bundle of life (of lives) with Jehovah, thy God."

This passage seems to denote, here, nothing more than a wish that David's life might be preserved; but the form of the strange expression and its proverbial aspect intimate a higher idea: God, the source of life and the ever-flowing fountain of life, or lives. Compare Psalm xxxvi, 10, *כִּי עֵמֶךְ מְקוֹר הַיִּים*, Quoniam apud te est fons vitae, (fons vitarum.) It is the fountain of *lives*, as here the bundle of *lives*, *fasciculus vitarum*, in the plural. This use of the plural (*חַיִּים*, *lives*) is so constant in Hebrew that it ceases to excite our surprise, although the idea that must have given rise to such a *usus loquendi* is well worth our study. In such strange expressions as this (1 Sam. xxv, 29, and Psalms xxxvi, 10) it becomes quite significant—suggestive of thoughts which, although warranted by

the Old Testament, do not show themselves upon the surface, or obtrude themselves on the mere surface reader. The Commentary of Rabbi Tanchum on these words and those that follow is curious and deeply interesting. He refers it to the future state of the soul. This is double, and expressed by two remarkably contrasted similes—the *bundle* and the *sling*. We give the passage as found in Pocock's notes to Maimonides, "Porta Mosis," text 154, notæ 92, 93: "To some souls there is given a sublime degree, and a secure habitation with their Lord—a life immortal and not liable to dissolution. Other souls become the sport of the waves of nature; they find no security, no resting-place, but perpetual pains and unintermitting anguish, forever and forever, like stones cast out of a sling, and sent whirling about in the air, according to the strength of him who sends them. This is, in truth, the opinion of our wisest men as well as of the philosophers." It is Rabbi Tanchum's commentary on this passage, and is all designed to show the contrast, which is very strikingly brought out, between the rest, security, and blessedness denoted by the safe bundle of life to the souls inclosed within, and the unrest, the wandering, the everlasting vagrancy denoted by the figure of the sling and the souls cast out with its utmost projectile force, as would seem to be meant by the words בְּחֹךְ כֶּף הַקֶּלֶעַ, ἐν μέσῳ τῆς σφενδόνης, or, as the Vulgate has most forcibly rendered it: "porro inimicorum tuorum anima rotabitur quasi in impetu et circulo fundae."

The only question is, Is there any ground for such an imagination as that of Tanchum in any thing that we know of the ancient belief of the Jews respecting a spirit-world? There may be, in the first place, a pure critical objection. Even if the Jews believed in a future state or a spirit world, such a thought, it might be said, would seem out of place on such a purely secular occasion. Instead of coming from a devout prophet or psalmist, instead of being the language of exhortation or devotion, it is put in the mouth of the garrulous Abigail, in what seems a mere complimentary or salutatory formula, having no connection with any thing so serious. That was the last thing she was thinking of, even if it were a doctrine of the more thoughtful Jewish mind; she only wishes to recommend herself to David, and get him to overlook the doings of her foolish husband. This seems plausible, but, after all,

the objection of itself amounts to nothing. We need not suppose the reapers of Boaz to have been unusually devout or spiritual men, or very devout at all, when they returned the salutation of their Master with the religious formula, יהיה יְבָרֶכְךָ, "Jehovah bless thee." Still, such formulas show a religious nation, at least one that had been religious, or whose national life had had a deep religious ground. See Ruth ii, 4.

The question is not what Abigail meant, exactly, but whence came the strange formula she so flippantly, and it may be unthinkingly, uses. It might have lost its serious meaning, and come to be used in a mere formal manner, as if one should say, "May you live a thousand years," or, as the Jews sometimes used that still more solemn and spiritually significant expression, "As Jehovah liveth, and as thy soul liveth." It may be that Abigail employed it in a mere temporal sense, or as a general prayer for long life and prosperity. But none of these suggestions satisfy the inquiry. There are none of them that would have given rise to the formula. They are meanings into which it might degenerate, but to which it never could have owed its birth. The more solemn must have been first. There must have been at sometime a power or depth of meaning in it corresponding to the strange power and vividness of the language. There must have been a serious reason for these peculiar words and more peculiar figures. The "binding up in the bundle of life," (or lives, צִוּר, something firmly bound and holding secure,) and the "casting out of the sling," (to denote the very opposite,) must have had a strong significance to give it currency as a popular formula. The more we look at it in this point of view, the more it will be seen that the argument, instead of being in the direction of this actual objection, is just the other way.

But did it have any ground in any common belief of the Jews? It may be said that the notion of Tanchum is opposed to the silence of the Old Testament, generally, respecting a future life, and especially the recognition in it of distinct states of happiness and retribution, or of blessedness and reprobation, or *casting out*, such as might seem to be denoted by "the bundle" and the sling, if we give them this application. There is reason, however, to believe that the common popular opinions among the Jews respecting a spirit-world were more fixed and

distinct (not to say more true) than the scanty intimations that barely appear under the wise reserve of the Old Testament Scriptures. For there certainly is a reserve, even what would appear to be a studied reserve, on this subject, and reasons may be assigned—with all reverence would we say it—why Deity, in the training of his peculiar people, did not encourage those views of Hades (or Sheol) and its departments which make such a figure in the poetry and mythology of the Greeks and other ancient nations. The tendency to abuse in that age of the world was greater than their moral power. This was not owing to any intellectual or spiritual incapacity, then existing, and now outgrown, which made them incapable of receiving the dogma. We should rather say that it was held back, kept in reserve, because that full plan of salvation had not yet been revealed, that full ground of faith, without which the doctrine of Hades, or the spirit-world, is capable of so much and such gross perversion. Such a belief was in the world, had been in the world from the earliest times, but the wisdom that gave us the Old Testament histories and the Old Testament worship thought it better to hold these ideas in check, or, while confirming by unmistakable intimations, to throw over them the veil of a solemn reserve, instead of giving license to the imagination. In that state of the world there was danger of more evil thoughts coming out of the doctrine than good ones. The pious soul could rest contented with the general belief that it would be well, eternally well, with those that feared God, while to the unholy and profane a more distinct doctrine of Hades might be a fountain of malignity as well as of a false theology. In such a state it would be a source of darkness rather than light, or rather, the very light that was in it would become darkness—a “darkness visible.” It is evident, from some strong intimations and prohibitions that we find in the Old Testament, that superstition, manes worship, necromancy, a spirit and practice of sorcery, real or unreal, were only likely to be its products, (if made prominent before the national mind, or if not some way held in check,) than a true spiritual fear. Thus we find necromantic usages constantly springing up among the Jews, and the most severe threatenings required to prevent them. See Deut. xviii, 11: “There shall not be found in thee one who practices enchantments, or inquires of the Ob,

(אוב,) or familiar spirit, or seeks to the dead, דרש אל המתים, for they are an abomination to the Lord, even every one that doeth these things." There is in all this no denying that the dead yet are; there is rather an affirmation and a confirmation of it: but it is treated as a fearfully sacred region, to which human curiosity, or any feeling of worldly interest, or desire of knowledge for worldly purposes, should not profanely approach. Compare Isaiah viii, 19; xix, 3; 2 Kings xxi, 6; 2 Chron. xxxiii, 6; Leviticus xix, 31; xx, 6. As to the manner or medium of the necromantic communication, see especially Isaiah xxix, 4, where it appears that it was not by rapping, but by a voice, or a supposed voice, coming out of the earth, יהיה כאוב מארץ קול.

The prohibitions prove, at least, the strength and the reality of the common belief in a spirit-world. This is especially exhibited in the story of Saul and the Witch of Endor, who was one of those practitioners of a forbidden necromancy. Homer is not stronger proof for the Greek belief in Hades than this Jewish chronicle of a similar and equally vivid notion of a spirit-world among the Jews. Their notions were very much the same, in the substantial conception, with those of the other ancient nations; very much the same, in fact, with those that have always existed, and still exist, among mankind—we may even say, are rife among us at this day. Whatever their locality, it was believed that souls might be evoked, and there were persons who claimed to have the power of holding intercourse with them. Now, in connection with this belief, nothing would be more natural and consistent than the thought of some distinction among the dead, and this distinction would be predicated, in the first place, not on the idea of separate localities, but on a difference of state. Taking the thought of what is most desirable for the spiritual existence, from the stormy experiences of this life, men would sum up its bliss and woe in the two ideas of rest and restlessness. They would think of the departed as in a condition of blessed repose, or as homeless, houseless, cast out,—just as Tanchum and Maimonides have given it from the traditions, as we may suppose, of their ancestors.

These, then, are the prominent ideas: a spirit-world—rest or unrest therein. The first belief undoubtedly existed. The

dead still had a being somehow and somewhere. But this idea could hardly have been without its accompaniments. Those we have mentioned are the most natural and primitive, and all combined might very easily form to themselves such a proverbial kind of expression as that strange one we find 1 Sam. xxv, 29. The inspired language *per se*, or when it is not simply giving us the common or current language of the day, avoids such descriptions. It does not ignore the idea, or keep it wholly back, in order to give to morality the purer sanction or the stronger motive of mere temporal interest, as the Warburtonians would say; neither does it obtrusively, or even prominently, present it. The Old Testament does certainly put a reserve upon the awful doctrine of Hades, thereby not only preventing abuse, but giving it, in fact, by the very reserve, a higher moral power than it could ever have possessed among the Greeks with all their pictures of Tartarus and Elysium. Whatever allusions are made to any future condition of the pious are all summed up in those general ideas of repose, blessedness, rest, security, trust in God, and the unreserved committing of the spirit into his hands, whatever might be the condition of stillness or activity he had determined for it. Jacob knew not whither he was going; but he could say with confidence, as life departed: "I have waited for thy salvation, O Lord." The patriarchs confessed that they were pilgrims and sojourners on earth, but they yielded not their hope of "a better country," of "a city *which had foundations*,"—security, permanence, rest. Moses might not enter the temporal Canaan, but he felt assured that his name was written in the Book of Life. Exod. xxxii, 32.* The Psalmist could say: "I shall be satisfied when I awake in Thy likeness,"—"Thou wilt lead me (here) by Thy counsel, and *afterward* receive me to glory." What was the confidence of any Grecian hero in his Elysium, or his Isles of the blest, however distinct or indistinct its topography, compared with such a trust in the unknown, yet believed in, as this.

On the other hand, there are expressions in the Psalms and in

* Compare Psalm lxix, 28, cxxxix, 16—יִמּוֹ מִסְפֶּר חַיִּים וְעַם צְדִיקִים אֵל יִכְתֹּבוֹ—May not this *sepher chayim*, this Book of Lives, (Psa. lxix, 28,) and the Book "in which all our members are written," (Psa. cxxxix, 16,) be the same with the צִוּר חַיִּים, the bundle of lives here mentioned?

the Prophets, which, if interpreted of a future state, as may readily be done without any forced exegesis, resemble much the ideas here found by Rabbi Tanchum in this passage (1 Sam. xxv, 29.) See Prov. xiv, 32: *ברעתו ירהה רשע וחמה במותו צדיק* "The wicked is *driven away* in his wickedness; the righteous hath hope in his death." In its vividness and striking contrasts the language resembles that of this proverbial saying of Abigail. *רהה* denotes violent impulsion, and is parallel in this respect to "the soul or life sent forth (slung forth) from the hand of the sling." *אח נפש איבך יקלענה בתוך כף הקלע*. So *רהה* is used, (Psa. xxxv, 5) *ומלאך יהוה רהה*, and the Angel of the Lord driveth them forth. The other word, *חמה*, is just the opposite of this. Its primary sense is, to take shelter, or run for shelter to any thing. The righteous hath a shelter in his death, in contrast with the homelessness, houselessness, of the wicked soul, driven forth violently, and cast out naked into the spirit-world. There may be supposed, here, an ellipsis of the word *יהוה* in connection with which *חמה* commonly occurs; or more fully, *בצל כנפי יהוה*, "in the shadow of Jehovah's wings," as Psa. xxxvi, 7; lvii, 1, or *חמה תחת כנפיו*, "takes shelter under, etc., (Psa. xci, 4;) or *חמה בכתר כנפיו* "in the secret place of his wings." It is the same image of security, confidence, on the one hand, and of violent expulsion and unrest in the case of the other. The one is "bound up in the bundle of life," the other is "slung out, as out of the *middle* of the sling," when the projectile force is in its highest intensity. Compare Jer. x, 18, and especially the strong language used in Isa. lxvi, 24, where the wicked are described as cast out, *דראן לכל בשר*, "an abhorring to all flesh."

Samuel was in the state of rest when the voice of Saul, not the incantations of the witch, disturbed him. It is clear, from 1 Sam. xxviii, 12, that the sorceress was as much surprised as Saul at the appearance of Samuel. She evidently had no faith in her power over the holy dead. It was the other class of ghosts, the restless, "perturbed" ones, with whom had been her professional intercourse, whether we are to regard her as having some real necromantic power or as being a juggling impostor, deceiving and deceived.

"Why hast thou disquieted me?" *למה הרגותני להעלות אחי*, *quare inquietasti me*, says Samuel to Saul, "in bringing me up,"

ut suscitaret, למה הרנחתי, "why hast thou aroused or disturbed me?" The word is inconsistent with the idea of lifelessness, or even of torpor. It is a complaint of broken rest. It indicates a placid yet conscious state into which the troubles and unrest of the earthly life had been painfully intruded. Is not Samuel's repose, after his toilsome life in Israel, the same as the New Testament sleep?—not torpor, but a condition of conscious blessedness in strongest contrast with the tumult of the present world. Certain modern notions have transferred to the spirit-world generally all the business and bustle of this. Even its happiness is regarded as being essentially a never-ceasing activity. Even when there is a discarding of the exceedingly gross notion of our modern spirit-rappers, there is still cherished the favorite idea of a continual restless "progress," which has taken the place of the primitive Old Testament and early Christian conception of the spiritual repose of the just. It is astonishing how strongly this thought has taken possession of the modern mind of the Church. It is assumed as a matter of course, but let one examine carefully the grounds of it, and he will be surprised to find how utterly silent are the Scriptures, Old and New, in respect to this petted idea of our latest theology. They are not merely silent; their representations are almost directly the reverse of what may be called the active, enterprising, progress-making spiritualism. How beautifully is this idea of rest set forth, (Isa. lvii, 2,) יבוא שלום ירחו על משכבותם, *venit in pacem*, rather, as the Vulgate has it, *venit pax, requiescat in cubili suo*; LXX, ἔσται ἐν εἰρήνῃ—"he enters into peace; they rest in their beds." The righteous is taken away—"he is gathered in (נאסף) from the evil to come." Compare what Christ says about gathering the wheat into his granary. Is all this blessed language predicated of no higher idea than that of a lifeless sleep in the grave, or even an unconscious torpor? For expressions most graphically descriptive of the opposite state, see the close of this very chapter. How it describes the unrest of the wicked, whether we predicate it of this or any other state of existence. Can there be a doubt that a contrast was intended between it and those commencing words in which the opposite ideas of quietude, security, and blessedness are so touchingly set forth: "The wicked are like the surging sea, כים ננרש, that cannot rest, whose waters cast up mire and dirt;

there is no rest, saith my God, to the wicked." The solemn announcement must include their future being even more so than their present mundane existence, dark and turbulent as it is—sin is everlasting restlessness, *לא יכל השקט*.

The association of ideas is so natural that we are not surprised to find the vulgar notion of the bad soul's haunting disquietude set forth as a philosophic deduction by the wisest mind in antiquity. They are so naturalized, says Plato, in the *Phaedon*, 81, C. D., that they become visible, and these are the wandering spirits that haunt the earth in their horror of the purely spiritual state, and their longing desire to get back into their old bodies. Wherefore they are seen around the burying-places, and become shadowy apparitions that frighten the living, and from whom arise the stories of ghostly apparitions that have prevailed in every age. "It is the sluggish nature, the heavy, the earthly, the visible, (or the palpable to sense.) The soul that hath these is weighed down, and dragged back to the visible (or the world of sense) in its fear of the invisible, that is, of Hades, as it is said; and so it wallows around the monuments and burying-grounds, where these become visible shadowy apparitions of ghosts, *idola*, shades, or images, such as souls of this nature produce, seeing that they are not purely set free from the body, but still partake of the visible, (or the sensual,) wherefore they become objects of sight."

The imagery is different, but it is the same awful idea of unrest that is expressed by Peter and Jude. True, indeed, of the condition of the wicked in this world, but still more suggestive of their doom in the world of spirits,—“clouds are they without water, carried about by the winds; wild waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness forever,” or, as Tanchum interprets, (1 Sam. xxv, 29 :) “cast out from the sling, sent whirling, *quasi in impetu et circulo fundae*, the sport of the waves and vortices, finding nowhere any place of rest.”

The locality of all this, whether of the rest or the unrest, is comparatively of little consequence. There may be blessedness in an *unterwelt* or subterranean world, (the notion that some would regard as so gross,) if Christ be there—the good Shepherd or Bishop of souls in the *עלמז*, or *terra umbrarum*—while

an aerial locality may be the abode of beings more evil than any upon the earth: see Ephesians ii, 2, τὸν ἀρχοντα τῆς ἐξουσίας ἌΕΡΟΣ, "The prince of the powers (or power, collectively) of the air." It is not extravagant to suppose that there are allusions to such a state of rest in the spirit-world presented in certain favorite expressions of the Psalms, such as, סתר אהלו, the secret place of his tabernacle. Psalms xxvii, 5; xxxii, 7, סתר כנפך, "the hiding-place of thy wings," and "thy tabernacle of the eternities," אהלך עלמים; Psalm lxi, 4, סתר עליך, "the secret place of the Most High;" Psalm xci, 1, צל שר, "the shadow of the Almighty." All these, through similar imagery, present the same constant idea. It is protection, security, peace, having its significance for this world if any choose to rest there, but reaching its full complement of meaning only in a state of being to which these conceptions primarily and essentially belong. Such is the sense which the devout reader easily takes now, and we may rationally believe that it was not remote to the feeling and thinking of those who first employed this kind of language. It may find its application on earth, but it is too high and holy to rest there. It doubtless has a temporal significance, but, like other things in the Old Testament diction, it has the eternal shining through it. Among others, that remarkable language, Psalm lxi, 5, אהלך עלמים, "thy tabernacle of the eternities," seems in direct contrast with the transient tabernacle of the Israelitish journeyings. It is the "tabernacle which God has pitched," and which never is to be taken down or removed.

Opposed to these delightful expressions of security and rest there are others in the Scriptures whose true significance we get by regarding them in direct contrast, and as denoting a state in all respects the reverse: such, for example, as בור שאן, rendered, "the horrible pit," more correctly *fovea strepitus*, "the roaring pit," or "the pit of the awful sounds;"* the

* There is an awful passage in the myth at the end of Plato's "Republic," whether we regard it a popular myth or tradition, or a mythological theosophism invented by the philosopher, though grounded on the popular idea. Among the purgatorial experiences is the passage of a thousand years in the fiery river until it comes round to the mouth or pit where the condemned souls meet the crises of their destiny, whether to escape their purgatorial pains or to remain in them forever. As they near this στόμιον, or mouth, they wait in awful expectation for the pit to sound, μυκήσασθαι, to roar, or bellow. This is the signal of

טִיט הִיך, the miry clay, Psalm xl, 2; the מַעְיָן וְאֵין כַּעֲמֹד, Psalm lxi, 2, the miry deep, or the ever-sinking quicksands on which there is *no standing*, no rest, no security; an ever going down deeper and deeper into perdition. To the same class belong the נְהַלֵּי בְלִיעַל, "the rivers of Belial," Psalm xviii, 5. Some of these expressions remind us of the Greek notions of the rivers in Hades and of the *Bóρβορος* or mire in which lie the profane or the uninitiated,* the muddy, fiery torrents, the abode of souls condemned to everlasting restlessness and disappointment. We cannot suppose the Hebrew conception borrowed from them. May it not be the other way? The Oriental mind is content with a primitive conception, and seldom expands it. Hence the reserve every-where maintained in the Old Testament, as though it would hold the thought in check, rather than encourage the fancy in respect to it. It presents a few grand yet shadowy images of both conditions, such as the "gathering to the fathers," the "bundles of life," the "casting forth," the "angel driving into darkness," the "wicked man driven away in his wickedness;" and then allows no shading or retouching of the picture. The Greeks, on the other hand, when they get hold of such an idea, set no limits to their fancy. Other nations go still further. They make it sometimes not only fanciful, but monstrous and grotesque. This is the way with the Scandinavian mythology. There was a similar tendency, though far short of that extent, among the latter Jews. The sacred writers, however, were held in check, and this continued until the canon of the older inspiration was completed. Then came the Targumists, the Talmudists, and the later Rabbinical writers. Here the check seems wholly withdrawn, as is shown by the extravagance and abundance of their Targumistic paraphrases and their Talmudic fables. Tanchum was one of the soberest of the Jewish commentators, and he only professes to interpret, instead of improving upon, the ancient text. Thus, this interpretation of 1 Samuel

their eternal doom. The pains they suffer in the fiery stream are beyond conception, but the climax is the hour of suspense they experience as they near this fearful crisis. This is the crowning misery of the thousand years' purgation, *ἐνθα δὲ φόβων πολλῶν γεγονότων τούτων ὑπερβάλλει τὸν φόβον, εἰ μὴ κήσαιτο τὸ στόμιον*. Though, during all this time, there are many fears, yet the fear surpasses them all lest the pit should bellow. Plato, "Rep.," 616, A.

* See the Gorgias.

xxv, 29, which he gives us, may be regarded as, in the main, faithful to the old thought of the text in its concise proverbial form; but we find no such expansions of it in the Scriptures themselves. It is not the way of the Bible to give exegesis of its own meaning. Yet such modes of expression are most significant when regarded as containing a thought so fixed and universal as to need no interpreter. Compare Daniel xii, 13, "But go thy way, Daniel, and take thy *rest*, (נַחֵם,) and stand in thy lot at the end of the days." נַחֵם is used here as denoting something which the prophet well understood, as in accordance with the common belief of his nation. It is the same with that blessed holy rest of Samuel from which Saul's earthly trouble disquieted him, when safely "bound up in the bundle of lives with the Lord his God." It is the rest described Isaiah lvii, 2, "May he rest in peace:" "*Requiescat in pace.*" This formula, too, is but another mode of saying, "Let his soul be bound up in the bundle of lives." In the mouth of the light and flippant Abigail it may have been a mere formal complimentary phrase, like the salutations of Boaz and his reapers already mentioned, *Dominus vobiscum*, or like a modern Eastern *salaam*; but in its origin it must have had a deeper significance. Had it denoted any common temporal good, and that alone, it would not have taken this highly figurative aspect and this succinct proverbial form.

There is another conclusion that Rabbi Tanchum derives from this passage, (1 Samuel xxv, 29,) which is well worthy of notice. He takes it as an unquestionable declaration of another life, implying even now a community of souls; not only of souls in the past who here had their earthly being, but of souls to be born who are yet, somehow, in the *fasciculus vitarum*, a great "bundle of life;" and he draws from it this remarkable inference as to the superiority of the Jewish nation in this knowledge (not philosophy) of the future life. "But if this be the fair intent of the words of Abigail in the text, namely, to convey this idea of another life, then is it a proof that a mystery so strange to the intellects of men, so remote from their thoughts—to the knowledge of which those most illustrious for wisdom arrive only through much labor and study, and through difficult illustrations and argumentations—that such a mystery, I say, was known in those times, and made

familiar even to the women! Surely this is a most valid argument to show that there was, in our nation, a deep and widely diffused wisdom, even as is said of them, (Deut. iv, 6,) 'surely a people wise and understanding is this great nation.'

The expression, *נפש אדני צרורה*, and the prayer, *בצרור החיים*, "May the soul of my Lord be bound up in the bundle of life," Maimonides regards as the opposite of the Jewish form of excommunication on the Cereth (*כרת*) in the formula, "Let that soul be cut off from the people." This means, says Maimonides, ("Porta Mosis," Pocock's edition, page 154,) *הכרת* *בשולחן הזה הכרת לעולם הבא*. By being excised (cut off) in this world, it is cut off in the *olam habba*, or world to come, and is thus opposed to that other word of Scripture, *והיתה נפש אדני צרורה*, "Be the soul of my Lord bound up in the bundle of life." *Quære*: Did the ideas of binding and loosing in our world what is bound or loosed in the other come from these forms into the Jewish, and from thence into the language of the Christian Church?

Cereth, Kereth, *כרת*, was the excision, the excommunication from the Jewish nation, from the Jewish Church, from its community of life, its *fasciculus vitarum*, or *צרור חיים*. Like other symbolical words of the Old Testament, it has a sense beyond the merest letter. It has a significance deepening and expanding, according to the spiritual stand-point of the interpreter, or his view of the Jewish life as merely historical, like any other national life, or as symbolical, throughout, of a far higher and more spiritual community.

Maimonides regards Kereth (*כרת*) as denoting annihilation. See "Porta Mosis," Pocock's edition, page 154, 10: "The most complete wretchedness is the Kereth or excision of the soul, which is its destruction—that it may no longer have continuance of being. And this is the Kereth or excision mentioned in the law; for the meaning of Kereth is the *cutting* off of the soul, as it (the law) explains and says, 'that soul shall be surely cut off'—and so they say, (our wise men,) by being cut off in this world it is cut off in the world to come, and the Scripture saith, 'Let the soul of my Lord be bound up in the bundle of life,' etc. For whoever continues in mere bodily pleasures, pursuing them alone, and rejecting truth, while ever embracing the false, is cut off from that high degree,

and remains forever mere mass or matter, separated from all life."

Some might say that Maimonides attaches too much importance to the word נפש, which is used simply to denote *person* or individual. But how came נפש, or soul, to be thus used? This is a deeper question than the common philology or the rationalizing theology can answer. We need not argue with Maimonides, in his view of annihilation, but he is right in regarding the Kereth of the law as affecting the whole being, instead of being merely a civil separation, or as having reference only to the body and the bodily life.

And so, just above this, Maimonides interprets the expression, Deut. iv, 40: יִטֵּב לְךָ וְתִאָּרְךָ יָמִים, "May it be well with thee, and mayest thou prolong thy days," as the opposite of the Kereth. "And there has come to us a tradition which explains this as follows: That thou mayest prolong thy days, and that it may be well with thee forever in that world which is all good, and that thou mayest prolong thy days in the world which is all length;" that is, infinite in duration. This gives us the idea which the Jewish doctors had of the phrase, אֶרֶךְ יָמִים, length of the days, as employed in such passages as Psalm xxiii, 6, וּשְׁבֹתִי בְּבֵית יְהוָה לְאָרֶךְ יָמִים, "and my dwelling (my fixed abode) shall be in the house of the Lord for length of days," rightly rendered in our English version, (if this view be correct,) "I shall dwell in the house of the Lord forever."

ART. III.—METHODIST DOCTRINAL STANDARDS.

[SECOND ARTICLE.]

"SPLIT hairs as much as you like, refine till you are gray about standards, and, unless you take leave of common sense, you cannot be absurd enough to teach one thing to the children and its opposite to the congregation. It would be infamous to cram into the hearts of children a faith which we believe to be false. When the Church orders that children be taught this and this, it affirms that it believes this and this; and affirms it in relations that make its teachings peculiarly and solemnly

binding. At present, the Church certainly holds the doctrines taught in the Catechism for its children." *

Such are the conclusions to which the unbiased study of our Church history and literature have led.

We now pass to the second question :

II. What is the authority of the Methodist doctrinal standards over the teaching and denominational standing of Church members ?

1. *Of our official members.*

Formal subscription to the doctrinal standards is not required of candidates for membership in the Methodist Episcopal Church. In this particular it continues the policy adopted when the Methodists were only "Societies" in the Anglican Church. "There is only one condition previously required of those who desire admission into these 'Societies,' a desire to flee from the wrath to come, and to be saved from their sins." †

Wesley frequently spoke with devout gratulation of this liberality in respect of doctrinal belief. Preaching at Glasgow in his eighty-fifth year, he said :

There is no other religious society under heaven which requires nothing of men, in order to their admission into it, but a desire to save their souls. Look all around you : you cannot be admitted into the Church or Society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion. . . . Here is our glorying, and a glorying peculiar to us. What Society shares it with us ?

The evangelical denominations in America have learned much of this excellent Gamaliel in the matter of doctrinal liberality since then ; and, like the Methodists, rely on pulpit, Sunday-school, and literary instruction for the uniform indoctrination of their adherents.

The American Church, as Wesley intended, is equally liberal. The General Rules require "only one condition" of membership. In relation to that, "are not the Articles to be considered rather as an indicatory than an obligatory dogmatic symbol, an indication to sincere men, seeking an asylum for Christian communion, of what kind of teaching they must

* "Methodist," Dec. 10, 1881.

† "Discipline," ¶ 31.

expect in the new Church, but not of what they would be required to avow by subscription?"*

Once in the Church, no unofficial member can be expelled from it but for faults "sufficient to exclude a person from the kingdom of grace and glory." Dissent from the doctrinal standards does not warrant extrusion. Inveighing against our doctrines or discipline does; because it sows dissensions, occasions schisms, gives rise to strife and every evil work; and is all the more unjustifiable in view of the fact that the offender had a general knowledge, at least, of the doctrines and discipline of the Church when he joined it, and that he is at liberty to withdraw from it at any time, and to connect himself with any branch of the Church of Christ whose tenets and rules may meet with his approval.

"The maintenance of sound doctrine" demands caution of the pastor who receives candidates for Church membership into full communion, and logically justifies the question which, under instructions from the General Conference, he puts to the applicant, namely: "Do you believe in the doctrines of Holy Scripture, as set forth in the Articles of Religion of the Methodist Episcopal Church?" and to which the candidate is expected to answer: "I do."

Whether the "Form for Receiving Persons into the Church after Probation" be constitutionally binding, in view of the General Rules, and of the fourth restrictive rule, which reads: "They (the General Conference) shall not revoke or change the General Rules of the United Societies," is an inquiry that is only indirectly related to the subject of our present paper. Whatever the doctrinal opinions of the individuals received, coming as they may from under the influence of communions characteristically different from the Methodist,—if they "continue to evidence their desire of salvation" under the guidance of the General Rules, they will, in all probability, soon find themselves in perfect unison with the theology of the Church. "The spiritual life of the Church is the strongest guarantee of its orthodoxy, but not its orthodoxy of its spiritual life."

2. *Of official members.*

(1.) Stewards. These are required to "be persons of solid

* Stevens' "History of the Methodist Episcopal Church," vol. ii, p. 217.

piety, who both know and love the Methodist doctrine and discipline." *

(2.) Leaders. "The sub-pastoral oversight made necessary by our itinerant economy" † is most effective when all the leaders are "of sound judgment, and truly devoted to God," ‡ and particularly when they have pursued "such a course of reading and study as shall best qualify them for their work." § If the pastors recommend to these sub-pastors such books "as will tend to increase their knowledge of the Scriptures, and make them familiar with the passages best adapted to Christian edification," || there can be little or no doubt that the Methodist doctrinal standards will be found among them.

(3.) Exhorters. These officials must pass an examination of moral and theological qualifications, that must be satisfactory to their pastors, before they can be licensed; and the subsequent renewal of those licenses is conditioned on the doctrinal as well as intellectual satisfaction given upon examination to church officials or appointed examiners.

The standards by which the orthodoxy of applicants for this species of ministerial license is invariably judged, are those common to Methodism, and "preserved in the memories and convictions" of the questioners.

(4.) Local Preachers. Formal acceptance of the acknowledged symbols of the Church is requisite in the case of all who become preachers in it. "Conformity to the doctrines of the Church is required by its statute law as a functional qualification for the ministry." ¶ If a member of the Church believe that he is moved by the Holy Ghost to preach the Gospel, the church of which he is a member must judge from his gifts, grace, and usefulness, or the absence of them, of the evangelical soundness of his persuasion; or, in other words, whether he be really called to preach or not.

If the Quarterly Conference be satisfied that his convictions are from the Holy Spirit, they may license him to preach, provided his "general knowledge of the Bible, and of the doctrines and usages of the Methodist Episcopal Church," as defined "in such course of studies as the Bishops shall prescribe," be found, on due examination, satisfactory to the Quarterly and,

* "Discipline," ¶ 131. † *Ibid.*, ¶ 58. ‡ *Ibid.*, ¶ 59. § *Ibid.*, ¶ 62.

|| *Ibid.*, ¶ 62. ¶ Stevens' "History of the M. E. Church," vol. ii, p. 218.

also, to the District Conference, in case his application should come before the latter body.

All the books belonging to the prescribed course of study are, either naturally or by adoption, included in the *consensus* of Methodism on the essential doctrines of Christianity; and these the candidate must have studied sufficiently to enable him to declare his enlightened acceptance of those doctrines as therein contained.

(5.) *Traveling Preachers.* Whenever any local preacher is received as a probationer for the itinerant ministry, it is after he has given "satisfactory evidence of his knowledge of those particular subjects which have been recommended to his consideration." * He then repairs to his allotted field of labor, and employs a portion of his time in the study of the works prescribed by the Bishops, under authority of the General Conference—that is to say, of the Church—and is subjected to examination by a duly appointed committee at the next annual session of the Conference. The second year's experience is a repetition of the first. During these two years he has abundant opportunity to decide whether his theological beliefs coincide with the Methodist doctrinal standards or not.

But, say some, he is not questioned on this point. "Nowhere in the curriculum for admission, or orders, is a candidate in our Church asked if he believes in the doctrines taught in the standard authors. Such assent is neither asked nor given. Nowhere in the Discipline is there any record of such authors, as to who they are, or what they teach." †

These statements were true in part at the time they were written. But even then the "Discipline" said: "If he give us satisfaction . . . he may be received into full connection." ‡

The full acceptance of Methodist theology has always been ascertained or postulated; and had a probationer expressed conscientious dissent from any doctrine distinctive of the system, there is but scanty probability, if any, that he would have been received into the number of its recognized expounders and defenders.

"Assent" to our doctrinal standards has uniformly been

* "Discipline," ¶ 148.

† Rev. J. Pullman, in the "Methodist Quarterly Review," 1879, p. 344.

‡ "Discipline," 1876, ¶ 150.

demand of the probationer by the common, if not by the statute, law of the Church. "All along the course there is an unvarying recognition of a system of doctrines, fairly ascertained and well understood, which the candidate cordially accepts as substantially identical with his own honest convictions, and which, therefore, he proposes to preach as agreeable to the Word of God. To this form of doctrine, whatever it may be, he is shut up by the conditions of his accepted ecclesiastical relations, and of his ordinations to the ministry; and so long as he continues to hold and occupy these relations with their legitimate obligations, he is estopped from departing from the system of faith so accepted and believed." *

Since the General Conference of 1880, every preacher, before being received into full connection with the traveling ministry, is questioned about his belief "in the doctrines taught in the standard authors," whose acquaintance he has diligently cultivated while pursuing the statutory course of study. In ¶ 152 of the "Discipline" (1880) are the questions:

Have you studied the doctrines of the Methodist Episcopal Church?

After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures; and will you preach and maintain them?

To each question an affirmative reply is indispensable in order to admission. Again, in ¶ 155 (Discipline) we read: "Those ministers of other evangelical Churches who may desire to unite with our Church may be received" if, among other conditions, "they shall give satisfaction to an Annual Conference . . . of their agreement with us in doctrines," etc.

The promise made by the elder, when ordained, to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word," and the same promise made by the bishop at the time of his consecration to office, together with the injunction of the consecrating bishop, to "take heed unto thyself, and to thy doctrine," (¶ 497,) must necessarily be interpreted in the light of authoritative Methodist doctrinal standards.

The tenth rule for a "preacher's conduct" obliges him to "not mend our rules, but keep them; not for wrath, but

* Dr. Curry, in "National Repository," 1879, p. 359.

conscience' sake;" the eleventh, "to mind every point, great and small, in the Methodist Discipline." Were every preacher to do so, there would be no occasion to complain of heretical teaching, and, consequently, no need of prosecution for heresy, or the maintenance of doctrines contrary to the Holy Scriptures as interpreted by the Methodist standards.

Although no one will claim for our elastic system of doctrine the iron-bound completeness of creeds like the Westminster Confession, it is none the less certain that Methodists have more doctrinal harmony than most followers of more clearly defined symbols. Their internal conflicts and repeated divisions have not been the results of doctrinal controversy, but of differences on matters of ecclesiastical polity.

Ecclesiastical history does not, perhaps, present an instance of an equal number of ministers brought into contact so close, and called so frequently together, for the discussion of various subjects, among whom so much general unanimity as to doctrines . . . has prevailed, joined with so much real good-will and friendship toward each other, for so great a number of years.*

Adequate provision is made in the Discipline for the conservation of Methodist orthodoxy.

If a member of our Church shall be accused of endeavoring to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, the person so offending shall first be reprov'd by the preacher in charge, and if he persists in such pernicious practice, he shall be brought to trial, and if found guilty, expelled.†

When a minister or preacher disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶ 209, § 1; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines, in public or in private, he shall be borne with till his case be laid before the next Annual Conference, which shall determine the matter.—¶ 213.

When a bishop disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion, or established standards of doctrines, the same process shall be observed as is prescribed in ¶¶ 201, 202.—¶ 205.

Suspension from official functions, and expulsion from the ministry and membership of the Church, may follow conviction of the accused by the court before which he is tried.

* Watson's "Life of Wesley," Amer. ed., p. 240.

† "Discipline," ¶ 228.

We now come to the third question.

III. What does the Word of God require as touching those who publicly dissent from the essential and distinctive doctrines of Methodism, as defined by its authoritative standards?

They have repeatedly expressed their assent to those doctrines, and pledged themselves to propagate them. But, if they have ceased to believe in them as correct representations of the teachings of the Holy Scriptures, ought they not to seek an honorable release from their obligations, and more congenial denominational associations? To willingly remain under solemnly covenanted engagements, and yet to preach and teach in antagonism to them, is not to "speak every man truth with his neighbor." (Eph. iv, 25.) It is to fall into one of the most pernicious practices of Romanism, and to profess faith in a system of doctrines, by contriving to sustain the position of its professed expositor, while disbelieving and denying it. If this be not hypocrisy, what is it? Practical obedience to Christ's command: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," (Matt. v, 16,) will cause all such dissentients to sever the links which bind them to a public course of procedure opposed to their deliberate and mature convictions. Such separation would not be schism, but commendable adherence to the truth as they understand it. The Reformers of the sixteenth century, and numberless Methodists of the nineteenth, have willingly suffered it, and that without waiting for the disciplinary action of the Churches with whom they were formerly in fellowship. "It must be remembered," however, "that to be adjudged unsound in doctrine, however lawfully in form and correctly in purpose, is not the same with exclusion from the Kingdom of God. The flock is larger than any fold, and in any case the Chief Shepherd will know his own." *

The Rock River Conference plainly expressed its opinion as to what doctrinal dissentients in the ministry ought to do by kindly requesting Dr. H. W. Thomas to withdraw from the Methodist ministry. That he should decline to do so and "court an investigation, when conscious of his utter divergence from the standard of [Methodist] belief, and when sensible of his disloyalty to the vows of ordination," said "Zion's Herald"

* Dr. Curry, in the "Independent," Nov. 3, 1881.

of Sept. 29, 1881, is the strongest feature in the case. The world is free; there is no shackle upon human thought or speech except that which is self-imposed by a man's subscription to a recognized system of faith. Common honesty requires him to sever himself from a communion whose tenets are no longer his own. We do not think the "Intelligencer's" comment on the trial a bit too severe:

We hope that this prompt and decisive action will put a check upon the confidence game of the Liberal "Artful Dodgers." Such humiliating disclosures as that just made by the Rev. Slicer—who started as a Methodist, passed into the Congregational body, and then came out all at once a full-plumaged Unitarian, and who now confesses that he was substantially a Unitarian for ten years before he avowed it, and only stayed in order to "try his new ideas" among the orthodox—ought to be made impossible by a sound public sentiment. For God's sake, gentlemen, do not play the pirate's game by staying in the Gospel ship only in the hope of demoralizing her crew, and of finally carrying her off as a prize.

Professor Robertson Smith, one of the ablest and most popular teachers in the Free Church of Scotland, and but lately deprived of his chair for published opinions on the inspiration and mode of composition of the Scriptures that were held to be antagonistic to the authoritative standards of his Church, unhesitatingly avows his judgment that such dissentients ought to withdraw. As reported by Dr. J. M. Buckley in the "Christian Advocate" of October 13, 1881, he said:

It is impossible for an organization to exist without a common basis of belief. If a minister preaches contrary to the standards, he should be suppressed. If I had been guilty and proved guilty of denying the standards of the Church to which I belong, but one course would have been open to the Assembly, namely, to remove me from the ministry. Ministers, indeed, who do not agree with the recognized standards which form the bond of union, should not remain. Honesty requires them not to wait to be thrust out. As I said a few moments ago, while my opinions on some points differ widely from the opinions held thereon by some others, I claim that upon the doctrines of the Church I have uttered nothing contrary to the standards.

Dr. Robert Collyer, formerly pastor of a Unitarian Church in Chicago, and now pastor of a Unitarian Church in New York, is intimately acquainted with the Methodist doctrines, and at one time proclaimed them as a local preacher. But when he

found himself no longer in unison with the system in which he had been trained, like an honorable high-souled man, he departed from it. From a sermon of his preached several years ago, at Chicago, in reply to Col. Ingersoll, and published by Rhodes & McClure, of Chicago, in 1879, Dr. Buckley makes the following excerpt :

Brother Thomas, my dear good friend, has no right to preach in a Methodist pulpit, and, in the days I remember, would not have preached in one to this time. There must be a certain concert of opinion, capable of being brought within fair lines, or nobody would organize or hold any thing. This is the secret of our most happy relation through all these years in this church. We hold together through a large, free, common opinion about certain grand verities. I should injure my own nature if I went over those lines. Yet men are continually going over them in the orthodox Churches. But they bear and forbear, scold a little, fret a great deal, and trust the brother may see things "different presently, or depart in peace;" and then, when there is no help for it, they lift him very gently out of the fold.*

Dr. Thomas' persistent efforts to hold and use his position as a Methodist minister, after he had found himself to be not in accord with some of its most sacredly cherished doctrines, and such as are considered as essential to the faith, cannot be defended. The question at this point is not respecting the truth of those doctrines, but whether or not they are integral parts of the recognized creed of the Church, and of such importance as to make their acceptance necessary to ministerial efficiency and the essential doctrinal unity of the body. This view of the subject is taken by not a few who are with Dr. Thomas in his dislike of the faith which he repudiates, among them Robert Collyer and Professor Swing, who confess the manifest impropriety of his continuing in a ministry whose doctrine he repudiates. Herein was Dr. Thomas' capital blunder, which neither he nor his friends can defend, and which must be condemned by all fair-minded persons as morally a great mistake. He should have gone out voluntarily, and, failing to do this, was righteously dispossessed.†

This *consensus* of opinion, as to the course a conscientious dissenter from the essential doctrines of his own Church ought to pursue, is no less agreeable to the instincts of pure and noble manhood than to the spirit of the inspired writers and the grandest examples of Church history.

But if dissentients of the type under consideration will not dissolve their relation to the Church, then what does the Word of God authorize the Church to do in the premises?

* "Christian Advocate," Oct. 20, 1881. † Dr. Curry, "Methodist," Nov., 1881.

Paul, in his epistle to the Romans, xvi, 17, answers the inquiry in the words: "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Of like tenor are his instructions to Timothy, (1 Epistle vi, 3, 5 :) "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: from such withdraw thyself." Of "unruly and vain talkers," the same great organizer and administrator declared that their "mouths must be stopped." (Titus i, 10, 11.) Interpreted as these and similar instructions must be, so as not to conflict with any other injunctions of the New Testament, they do not for a moment sanction any inquisitorial measures; but they do impose upon the faithful the duty of kindly and justly excommunicating the incorrigible derelict from their communion, and of stopping their mouths, so far as official utterance in the edifices owned and controlled by the Church are interested.

With the injunctions of the apostolic writers the disciplinary methods of the Methodist Church are in perfect harmony. The possibly injurious results of Methodist liberalism were once discussed in the British Conference, Wesley conclusively determined the debate by remarking:

I have no more right to object to a man for holding a different opinion from me, than I have to differ with a man because he wears a wig, and I wear my own hair; but if he takes his wig off, and begins to shake the powder about my eyes, I shall consider it my duty to get quit of him as soon as possible.*

If Dr. Thomas be correctly reported, and there seems to be little or no doubt on this point, he did take off his wig and shake the powder about the eyes of his brethren. This they naturally resented. Intelligent and cultivated men, whose theological convictions are very deep and sincere, do not like to be denounced as bigoted, antiquated, erroneous, and altogether behind the times; and especially when they are convinced that the denouncer himself is the belated individual who is justly obnoxious to the same or similar charges. Nevertheless they patiently, tenderly, and respectfully bore with him until patience ceased to be a virtue, and the peace,

* Stevens' "History of the Methodist Episcopal Church," vol. ii, p. 217.

purity, and efficiency of the Church imperiously demanded the adoption of disciplinary measures toward him. On July 15, 1881, Drs. Hatfield and Jewett formally charged him with disseminating doctrines "contrary to our Articles of Religion or established standards of doctrine," and specified the offense as consisting, first, "In denying the inspiration and authority of portions of the canonical Scriptures in such way as to antagonize the fifth Article of Religion, as found in the Discipline of the Methodist Episcopal Church." Second, "In denying the doctrine of atonement, as held by the Methodist Episcopal Church, and embodied in the second and twentieth of her Articles of Religion, as set forth in the Discipline." Third, "In teaching a probation after death for those who die in sin, thereby antagonizing the standards of the Methodist Episcopal Church in relation to the endless punishment of the wicked." *

By the Committee of Investigation convened by his Presiding Elder, and consisting of nine ministers of the Conference, these specifications were thoroughly sifted on the 6th of September, 1881. Dr. Thomas ably and eloquently defended himself, and was assisted by Drs. Miller, Sheppard, and Axtell, and also by learned lawyers as legal consulting counsel. In the issue he was pronounced guilty of the first specification by a vote of six to three; of the second, by a vote of five to four; and of the third, by a vote of eight to one. (New York "Independent.")

Formal trial by a committee of the Conference followed at its ensuing annual session. In vindication of himself, the accused avowed his belief that Methodism placed its chief emphasis "upon the life, the experience, the heart-work of religion, and that in matters of opinion it allowed the largest liberty." As it subsequently appeared, the "largest liberty" he had exercised was not within the limits of the doctrinal standards, but over and beyond them, and in contemptuous indifference to their authority. He had felt "at perfect liberty to deal with the forms or statements of those doctrines, and as far as possible to harmonize them with reason and revelation, and the deepest intuitions of the soul." ("Independent.") This confession implied, first, that the Methodist Episcopal "forms or statements" of doctrine are not in harmony with "reason and reve-

* "Independent," August 25, 1881.

lation, and the deepest intuitions of the soul ;" and second, that he doubted even his own power to effect a satisfactory reconciliation.

Dr. Miller evinced no little legal and forensic ability in defense of his client, and argued his case with such success that "Dr. Thomas was acquitted, by a vote of ten to five, on the specification charging him with denying the inspiration and authority of the canonical books of the Old and New Testaments. On the second and third specifications, respecting the doctrine of atonement and eternal punishment, on which he was convicted, the jury stood nine to six." *

Expulsion from the ministry and membership of the Church—a species of glorifying martyrdom that the errant preacher seems to have coveted—followed this verdict of the court. But the language of one popular editor in the Church: "God be praised that there is yet energy enough in the denomination to expel a minister, though personally popular, whose teachings would strip the law of its terrors and the Gospel of its saving power," † although it voices the sentiments of the vast majority of the ministers and members of the Church, must not be construed as implying the existence of any unkind feeling toward the excinded brother. All admired his ability and accomplishments; all conceded the purity of his character; all rejoiced in whatever good he had been enabled to do; all spoke tenderly and respectfully of him; and all would have praised the God of all grace had he seen the error of his ways, and conscientiously returned to the faith and methods of the Church. None would have blamed him had he manfully withdrawn from the Church into another fold, or done what he has done since his expulsion, namely, established a church of his own. But since he would not or could not be convinced; and because he would not retire, nor submit to the authorities he had vowed to obey, there was no alternative left but sorrowingly, yet sternly, to expel him from the ministry of the Methodist Episcopal Church.

As was to be anticipated, the destructionists of all classes, and the Protean theologians, whose marvelously elastic ductility endows them with the power to present an orthodox aspect one day, a heterodox frontispiece the next, and a hybrid, what-d'ye-

* "Independent," Oct. 20, 1881.

† "Christian Advocate," Oct. 20, 1881.

call-it, visage the following; who are all things by turns, and nothing long; thundering Jupiters one Sabbath and "sucking doves" on the next, set up a tremendous howl of indignation. Their sympathy, like that of the freebooting fraternity whose grief is only for the burglar arrested or shot for his crime, went out to the man whom they held to be one with them in the attempt to rob the Church of "the faith once delivered to the saints." To them he is magnanimity, nobleness, heroism, personified. No Methodist will wish to deprive them of what comfort they can obtain in this way.

The secular papers, as a rule, held just and temperate language on the trial and its issue. The New York "Sun," one of the strong, keen, stern, but not always just and merciful, newspapers of the metropolis, in its issue of September 13, 1881, said of the preliminary investigation:

The heresy of the Rev. Dr. Thomas related to three of the fundamental doctrines of Protestant orthodoxy that are maintained by the Methodist Episcopal Church: the doctrines of scriptural inspiration, the atonement, and an eternal hell. There was a great deal of testimony, mainly from his own sermons and conversations, to show his heterodoxy upon these doctrines. . . . It seems to us, that both by his printed sermons, and by the testimony of witnesses to his language, the charges against him were fully proved; and that, if the Methodist Episcopal Church desires to be accounted an orthodox Protestant body, his expulsion from its ministry is necessary.

"The New York 'Tribune' also had a very discriminating editorial in the same direction." *

The deliverances of the secular censors of ecclesiastical morals on the action of the Conferential court are of similar quality to those on the Committee of preliminary Investigation.

On the 30th of November, 1881, the Judicial Conference, to which Dr. Thomas had appealed from the decision of the Rock River Annual Conference, declined, by a vote of fifteen to four, to entertain his appeal; on the ground that he had forfeited his right to be heard by willfully continuing to preach since his exclusion, and by allying himself to an ecclesiastical organization independent of and hostile to the Methodist Episcopal Church. Fearless and not over-friendly critics of Methodism justify the decision of the Judicial Conference,

* "Christian Advocate," Oct. 20, 1881.

which naturally passes without question in the Church itself. While the judicial processes of the Church, in the discipline of incorrigible dissentients from its doctrinal standards, is manifestly agreeable to "God's Word written," and are all applauded by sound public sentiment, it is also gratifying to know that they have been followed by the blessing of the Great Head of the Church. The following extracts from the Chicago "Daily Inter-Ocean," of November 14, 1881, are full of interest and instruction:

Dr. Thomas was pastor of the Centenary Church for three years, and did a great work in the way of building up the congregation. People crowded the church to hear him, and no larger congregations were to be found in the city. He did not however, it is claimed, add greatly to the spiritual strength of the church. He drew to him that class of church goers whose ideas on religious subjects do not accord with the strictly orthodox, but rather tend to the liberal, or, as some call it, the heretical. None of these became members of the church, and when he left it they followed him. The membership of Centenary was, at the beginning of Dr. Thomas' pastorate, about 700, and it did not get above that figure in the three years. Some claim that it even decreased to about 500, but this is not credited by others. The class-meeting, the solid foundation upon which Methodism is built, decreased under Thomas' pastorate, and ceased to be a power in the church. At the close of his pastorate, a year ago, there were but three small classes, and they were not regularly attended.

Dr. George took charge of the church a year ago, under embarrassing circumstances. Thomas had left with the majority of the Conference against him, and a heresy trial hanging over his head. This created sympathy for him, and the man who followed him in the Centenary pulpit was supposed by the unthinking to be in some way responsible for this state of affairs. Those who were in sympathy with Dr. Thomas arrayed themselves against the Methodist Church and its representative in this pulpit. The large outside congregation, attracted to Centenary and held for three years by Dr. Thomas, left, and Dr. George came from another Conference and another State to build up a church divided against itself. He was no ordinary man, although Chicago people had not heard much of him. He was orthodox, in the extreme, perhaps, but a man of giant intellect and great powers of attraction. He appeared cold and austere when he entered the pulpit, and the little congregation at first were repelled. His voice was not so cold as his looks, and when, after the sermon, he came down from the pulpit to mingle with the people, they found him warm and hearty in his welcome. His sermons, too, were as full of originality and deep thought as those of his predecessor. His

first congregation was his smallest, and from that time the audiences have increased in size, until now they fill the church, and are as large as those attendant upon Dr. Thomas' preaching. The three small classes have increased to sixteen, and the prayer-meetings double in attendance, and the whole spiritual growth of the church such as never before in its history. The membership also has increased, and is more closely associated with the church work. The finances of a church are generally an indication of the success of a pastor. After the fire in 1871, Centenary Church had a debt of \$10,000, and this gradually increased until, in 1880, the bonded debt was \$14,000, and the floating debt \$2,000, making a total debt of \$16,000 to confront the new pastor; and part of this debt, it is said, was \$500 of Dr. Thomas' salary. Dr. George at once went to work, and in less than ten months had money subscribed to pay off this entire debt, and now, practically, the church is free from debt—something never known in her history before. When he returned [from Europe] a week ago, the people did not wait for the trustees to arrange for a reception, but took it upon themselves, and gave the pastor such a greeting as could only come from those who loved him as a friend and a teacher.

There is no church in the city to-day doing a greater or better work than Centenary, and none more closely united. Dr. George is quiet and unostentatious, never catering to the public, and moving in the way he considers the path of duty. The "Inter-Ocean" believes in justice to all men, and takes this opportunity to set the facts before the public in their true light, that it may be known that Centenary Church did not cease to exist when Dr. Thomas organized the People's Church.

Receiving this as a truthful representation of the Centenary Church and its recent history, it is conclusively shown: first, that the blessing of God rests upon the Church's vindication of her doctrinal purity; second, that the unscriptural heresies of a popular preacher are far more likely "to sink the Church," than her intelligent fidelity to recognized doctrinal standards as the best attainable expositions of revealed truth; third, that contending "earnestly for the faith once delivered to the saints," in the spirit and power of our Lord Jesus Christ, is the surest means of promoting the Church's prosperity; fourth, that the Church can better spare her most eloquent sons than tolerate their violations of solemn ordination vows; and fifth, that this exciting instance in a long line of precedents is an additional reason for the zealous and loving preservation of the truth as it is in Jesus, and as it is understood by the continuous documentary *consensus* of the Methodist Episcopal Church.

ART. IV.—THE BEGINNING OF LIFE.

THE phrase, "Beginning of Life" in the world-system, is an old and trite one, and presents an unsolved and perplexing problem; yet it seems as fresh and attractive to the men of to-day as it did to those of the nineteenth century before our era. In fact, it appeals too strongly to our intellectual curiosity ever to be dropped out of the lines of human thought. There have been hopes and expressed beliefs that the advances in biological science, especially in embryology, would soon or later bring us to the threshold of life, so that man could understand the initial life-growths, and put them into statements of cause and effect, phrase them in formulated interactions of matter and force, just as one can state the laws of chemical reaction. The aim and the hope have been to put the genesis of life in the same scientific status with the baking of bread and the formation of water and limestone. Agassiz seemed to believe that the now closed gates of life would yet stand ajar under the persistent pressure of scientific investigation. He says:* "The time has come when scientific truth must be woven into the common life of the world; for we have reached the point where the results of science touch the very problem of existence, and all men listen for the solving of that mystery. When it will come, and how, none can say; but this much is certain, that all our researches are leading up to that question, and mankind will never rest until it is answered." But, both from the nature of the problem and from the limits of scientific thought, we are compelled to the belief that the mystery of initial life will never be solved; that there will be for us no formulated statement of the interactions of the vital and other forces, bringing the fact (for it is a *fact*, a thing done, like other facts in natural processes) of the beginning of life within scientific limits, such as we have in the tabulated interactions of matter and force in the known methods of mechanical equivalents and chemical reactions. And one of the purposes of this article is to give some reasons for this belief.

To help explain the origin of life, some draw analogies between the merely chemical and the organic movements; as when

* "Methods of Study in Natural History," p. 42.

they compare the sudden starts of crystallization in a liquid with the quick conversion of nutrient matter into living tissue by the bioplasts of that tissue, as if an analogy was a solution, and as though the marvelous dynamic flow of organic force was only the overflow of chemical rills. Others compare the birth of the first of a series with the birth of an individual in that series; thus trying to make a derivative birth-life explain the mystery of the introduction of life into the world; as if reproduction in kind was the same thing as primal origination; as if the organic natural links of a genetic connection between the individuals of a species was the same thing as the origin of the species. And yet others—and notably Bain, and Tyndall also, inferentially—have sought for a partial solution of the problem of organic existence in a new definition of matter. The proposed new definition represents matter as a “double-faced,” a doubly endowed something having a physical and a spiritual side, an upper and a lower side—the lower side with its inertia, color, gravity, and other physical qualities; the higher with its spontaneity and other spiritual qualities. They would thus put a spiritual potency and promise into the nebulous mist of the primordial world-dust, so as to be able, after a measureless reach of time, to take out of it a planetary surface film of vegetable and animal life, even though ages of fiery molten matter lie between the putting in and the taking out. And they do this in the face of the established fact, that no forms of life have ever been known to survive a heat much less than that which belongs to molten rock. But with the aid of all these analogies and suggestions, the method of life’s origin is still a problem unsolved. Not only the origination, but also the reproduction of life, presents a like mystery. Even the advances of science, which take us from the complex adult organism backward through the embryonic stages of growth to the structureless ovarian egg, beyond which the microscope has no range of vision, and beyond which the scalpel has no point of touch, nor the crucible any chemic tests, are no advances toward an explanation of this mystery of life. Yet in spite of repeated and inevitable failures, philosophic thought will brood intensely over the life-problem, trying to put the links of causal connection between the facts and phases of the process by which the life principle weaves an organism with perfect functions out

of the functionless ovarian egg. The problem, ever present since the beginning of the race, but never solved, is to-day as fresh as ever; and the scientific imagination will project the known modes of motion of physical forces into the changes of living matter, so as to picture the tissue-weaving of organic life under modes of mechanical and molecular action. But just as none of the operations within the range of what we call natural can explain the existence and the properties of atoms in chemistry, so nothing within the known range of chemical and mechanical actions can explain the beginning of life. The existence of atoms, and that of organic life, are both births of finite being, are both to be taken as specific outcomes of Divine energy; as breaks of a supernatural intervention, which will be forever outside of the imitations of the laboratory, outside of the formulas and laws that hold the mathematical and mechanical interactions of matter and force. Not the most profoundly cultivated imagination, playing ever so precisely according to the known modes of molecular mechanical action, can ever picture how the creative energy of the Supreme Will had its outcome in new forms of existence. The beginning of life lies outside of the domain of science, out of the reach of the swiftest, surest imagination, save under the form of vague analogies; and analogies are not solutions, for the reason that the original passage from the inorganic to the organic was rather an abrupt than a transitional one by insensible gradations.

But this persistent quest for the origin of life is not irrational, for as soon as the human faculties are sufficiently developed, this topic comes up with an original freshness. It is somewhat like the search for perpetual motion, but with this difference: that in the search along the lines of causation you are at last stopped, not by the impossible, but by *the hidden*.

To the question: Whence is the vital force derived, and what is its relation to the other forces of nature? Prof. Le Conte, speaking for himself and for many physiologists,* says: "The answer of modern science to this question is: It is derived from the lower forces of nature; it is correlated with chemical and physical forces; in all cases vital force is produced by decomposition; animals derive their vital force from the decomposi-

* "Popular Science Monthly," December, 1873.

tion of their food and their tissues." Now, in the name of well-established results in science, and in the clear light of that insight of reason which demands that every change must have an adequate cause, we deny this theory of the origin of life, and at the same time deny the *correlation* of vital and chemical forces. For correlation is a technical term in science, and denotes the *mutual convertibility*, the interchangeability, of forces. Not simply their relationship, but something more; thus, heat may disappear and electricity appear in its place; this may disappear in giving rise to chemical action, which in its turn generates heat. This mutual convertibility of heat, electricity, and chemical affinity, is well understood by the phrase, correlation of physical forces.

Now, closely connected with the persistent efforts to bridge the chasm between the living and the not-living by means of an interchanging play of chemical and vital forms, that is, to substitute a general molecular mechanism for a special life-force, is the attempt to reduce *all* the physical forces to the unity of a mutual convertibility. And if all of the seemingly diverse physical forces are ultimately reducible to one force, or are simply diverse forms of manifestation of one all-energizing force, then are we pretty far on our way toward the identity of the chemical and vital forces. But, in fact, we know of no wilder dream in the domain of science than the imaginative belief that all the forms of physical energy are capable of mutual conversion; excepting, of course, that still wilder dream, that will-force on the one hand and the attraction of gravity on the other, with all the other forces that lie between or alongside, are all capable of mutual conversion, both quantitative and qualitative.

But diversity of forces, not oneness, is the speech of nature. There is no correlation of *all* the physical forces. The force of gravity is transmitted into no other; it never plays back and forth with heat, light, or electricity, as these do with each other. A stone falling to the earth has an arrest of motion and a development of heat, but gravity suffers no change with that increment of heat. When, according to the nebular hypothesis, the matter of the sun and planets was a condensing nebulous mist, gravity was there, but distinct from the atomic forces; when the matter had condensed into a cooling surface

crust, gravity was there coactive with other forces, yet distinct from them ; when the air was set free as an atmosphere, and the rain-drops fell from it, gravity was there, working with other forces of chemistry, cohesion and heat, but never interchanging with them. Moreover, the recent attempt to secure the correlation of all the physical forces by the hypothetical reduction of gravity to a mode of motion of ethereal atoms, whereby this force is regarded as a sort of mechanical pressure arising from the impact of atoms in their swift and ceaseless motion, is simply an audacity of modern thought, is only the fallacious shadow of an analogy borrowed from the mathematical mechanism of the impact of bodies. The attraction that one mass has for another is supposed to be resolved into the excess of force which the impact of these whirling, driving atoms have in one direction over their impulsive impact in other directions. But this ethereal bombardment theory may be safely and sanely relegated to the limbo of scientific vagaries ; for it is an illegitimate thing in science, and was born of the belief in the oneness of all the physical forces, and carefully bred in the interests of that evolutionism which seeks to evolve all diverse existing forms from some one primal form. Forces that coact, but never interchange in all their points of contact, must be held to differ essentially. The *nexus* of the attraction of gravity which lies through the universe lies outside of the correlation of the physical forces, and it is only a pleasant fiction of thought that brings it within.

Moreover, labor has been industriously expended in trying to explain the origin of life by the inherent structural energy in the molecules of matter ; that is, by spreading incipient life through the whole of inorganic nature, and thus, also, to extend the range of the correlation of forces. But decisive against the whole theory is the testimony of the chemical forces when they are taken in their unbroken, unvaried line of witness reaching through the vast geological ages back far beyond the record of plant-life ; for the testimony along this vast tract of time is unimpeachable, both for the diversity and absolute uninterchangeability of certain forces within the entire range of the operation of known causes. Thus, the type of an oxygen atom has always held unchanged. Any specimens taken from the oldest Azoic rocks, or from the later Trenton limestone, or coal-

measures, living plants, rain-drops, or human tissue, present no difference of properties whatever. Any one of these will form with two hydrogen atoms a molecule of water. So, also, any hydrogen atom taken from the water of the Gulf Stream, or living plant, or coal, or meteoric iron dropped to us from the stellar spaces, will unite with oxygen to form water. These two distinct substances, made such by their peculiar special forces, have kept an immutable identity through countless interactions and measureless periods of time, and when brought into contact under proper conditions, will form water just like that which fell in drops on the Laurentian rocks of the Azoic Age. There is another test of their specific identity, immutability, and non-correlation; namely, the spectroscopic. By this method the wave-lengths of different kinds of light can be measured to the one ten-thousandth part. Determined by this test, the wave-lengths of hydrogen light in Sirius, Arcturus, and remote nebulae have exactly the same length with those of the hydrogen generated in the laboratory. Hydrogen and oxygen atoms, which are what they are in virtue of the special forces in each, are the same the universe over and the ages through, with no correlation of their specific forces. They positively declare for a diversity of forces when nature began, and with no mutual interchange into each other since then, so far as our experiments and our records can reach. We may bind these atomic forms into compounds, and then unbind them again and again; but in all their binding and unbinding they never reach the line of mutual convertibility. They are the same now, have always been, and will be while physical nature endures. When nature flung her first shuttles in the creative weaving, she had threads for warp and woof that were distinct and unchangeable. Within the range of natural causes, and across measureless reaches of time and of space, these atomic forces have had no mutual crossing. Hence we may affirm that the doctrine of a oneness of force, at either nature's beginning or in her ongoing, is simply a crookedness of the imagination, a scientific shadow of the mind's own throwing.

Professor Maxwell, in his address before the British Association in Bradford, England, says:

No theory of evolution can be formed to account for the similarity of atoms, for evolution necessarily implies continuous change,

and the atom is incapable of growth or decay, of generation or destruction. None of the processes of nature, since nature began, have produced the slightest difference in the properties of any atom. We are therefore unable to ascribe either the existence of the atoms or the identity of their properties to the operation of the causes we call natural. On the other hand, the exact equality of each atom to all the others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent.

The theory of the origin of life from molecular mechanics gets no help from the theory of a primal unity of force with recent diverse manifestations. Diversity of forces and harmony, not unity, is the fact at the very threshold of nature's works.

There are two views of the origin of life, to which we will now refer: one refers it to the unknown past by supposing it to be present potentially in matter; the other supposes it to have come into nature as a special intervention, as a sudden uplift, or a new direction in the processes of nature, under the creative energy of a supreme will. One is life potential in primordial inorganic matter; the other is a special life-principle "inserted into matter" at a later date. On this topic, for a bewildering looseness of scientific ideas, and as illustrating the first theory, we refer to an article in the "*Popular Science Monthly*," August, 1874. We refer to it, however, as an exaggerated specimen of a lack of a precise scientific education, but of which many instances meet us in all directions. This, and some that are better, are sometimes classed under the term popular science; and if they only had the hues of rhetorical brilliancy in addition to their lack of scientific truth and their tangled travesties of fact, we might be compelled to think that the plastic shaping forms of the mediæval oriental imagination had become occidental and modern. It reads:

The first appearance of organic life is the easiest step in the whole process, because nearest the inorganic kingdom. See, then, this drop of colloid matter—this protoplasm—this cell. When we have a morsel of nitrogenized colloid matter, we can easily comprehend how the attacks of oxygen will cause the evolution of these forces, which again will cause a difference of functions in different parts, which again, by this very differentiation, become organs. Without a differentiation there would be no relation of the parts, no polarity, no motion, no circulation, no

increase—the best evidence of organic life. In our most ordinary notion of a cell there is all of this, and this motion, this polarity, this circulation, can be caused by oxygen alone attacking a suitable compound. A circulation, which is but a repetition of rhythmical motion, once set up, organization is complete. Endow this with the power of inspiring other colloid and crystalloid atoms with like vibrations, attracting them into its own mass and then ejecting them again, and you have a living creature.

A little of the fast and loose play with scientific terms and phrases may sometimes be allowable, but not among the scientifically educated, nor in books intended for scientific instruction. Clear precision and statements in accord with the well-defined results of science are demanded, especially in textbooks. But when we find analogy made to exactly fill the place of exact likeness; find partial put for exhaustive experiment; the part put for the whole; find instinct totally dissociated from any form of prior intelligence; find more taken out of a process than was put into it at the beginning, or inserted in it along the way; find theoretical beliefs put as final statements of science; it then becomes necessary to attend to definitions, and to demand precision and proof in regard to facts and the laws holding in the facts. It is with reference to these statements and as prompting them that we quote first from an address given by Sir John Lubbock, in York, England, 1881. He is speaking of the fertilization of flowers by insects. "The general result is, that to insects, especially to bees, we owe the beauty of our gardens, the sweetness of our fields. To their beneficent though unconscious action flowers owe their scent, their color, their honey,—nay, in many cases, even their forms. Their present shape, and varied arrangements, their brilliant colors, their honey, their sweet scent, are all due to the selection exercised by insects." Also, with a like trend of thought toward the exclusion of the supernatural within the range of nature, from inorganic molecules up through monads to man, we have the following astonishing reading: "The sunbeam comes to the earth as simply motion of ether waves, yet it is the only source of beauty, life, and power. In the growing plant, the burning coal, the flying bird, the glaring lightning, the blooming flower, the rushing cataract, the pattering rain, we see only varied manifestations of this one all-energizing force."* Such

* Steele's "Fourteen Weeks in Natural Philosophy," 1872.

statements are sometimes called popular science; but we can more precisely name them as scientific induction run wild. And we are sometimes amazed that such interpretations of the facts of nature should be set forth as if they were the well-established results of science; whereas they are rather rhetorical travesties of science and beggarly elements of a ragged philosophy. We are well aware that insects sometimes act as pollen carriers in the fertilization of plants; we also know that bees love apple-blossoms and the honey-glands of the buckwheat flower; but that the apple-drying industry now growing so rapidly, and the winter luxury of buckwheat cakes, and the chaste elegance of the fuchsia, are dependent on insect visitation, is a piece of marvelous information equal only to that other one implied in the statement, that clover-seed would be barren but for the visits of the bees to the blowing clover. Yet still more surprising is the idea that the existence of the eight honey-glands, which each buckwheat flower bears, are due to the selection exercised by insects. We had supposed that the laws of growth and special organic structure were the two main facts that had the most to do with the beauty, the fragrance, the oil-glands, of flowers and fertilization; and that the action of insects was in some cases essential, but generally either incidental or indifferent; but here we have this partial agency set forth as general. This is not exact science, but inexact confusion. Also, in regard to its wide and varied uses, we know that solar force counts for much in plant and animal life; but what shall we say to that confusing looseness of statement that makes life-force, the laws of growth, gravity, cohesion, and chemical affinity, only transmuted sunbeams? The clearest, best results of the latest science, both English and German, speak of the life-force as the co-ordinating power that weaves the varied organic tissues in fish, lion, and man out of a nutrient matter which, so far as microscope or crucible can apply their tests, is the same; yet this wondrous co-ordinating force that takes the minute ovarian egg, and, with a definite end held steadily in view, ultimately fashions the prone fish; and then, taking a similar egg, weaves out of it the tissues of erect man—this force is spoken of as transmuted sunbeams! We know that water is evaporated by solar force from land and sea; but it rises into cloud, condenses into drops, and falls as

rain, by the forces of cohesion and gravity; and these are not the modified force of solar heat, and that they should be so spoken of is simply amazing. In a branch of the oak a bud is started, grows, and then is differentiated into sepals, stamens, and pistils; and the pistil is further differentiated and finally integrated with its delicate involucre cup and its interior embryo, the promise and the potency of the future oak: and all this due to the force of sunbeams only! So, too, we have the Darwinian, or rather Hæckelian, motto for an introduction to a text-book in Zoology: "Nature makes transitions; naturalists make divisions." We need only put this half-truth statement in contrast with one from Agassiz:*

In the Radiate the whole periphery of the egg is transformed into the germ, so that it becomes, by the liquefying of the yolk, a hollow sphere. In the Mollusk the germ lies above the yolk, absorbing its whole substance through the under side, thus forming a massive, close body, instead of a hollow one. In the Articulate the germ is turned in a position exactly opposite that in the Mollusk, and absorbs the yolk upon the back. In the Vertebrate the germ divides in two folds, one turning upward the other turning downward, above and below the central backbone. These four modes of development seem to exhaust the primitive sphere which is the foundation of all animal life; therefore I believe that Cuvier and Baer were right in saying that the whole animal kingdom is included under these four structural ideas.

In the presence of nature thus having four different foundations of animal structure, and holding distinctively to these through all the stages of growth with never a line of crossing between them, to put an entrance inscription to the study of animal life of "Nature makes transitions, naturalists make divisions" is not accordant to the facts. In the same extreme evolutionary trend of thought we are sometimes told that starlight falling and disappearing on the human retina reappears as a nervous molecular tremor of the brain mass; this tremor disappears as motion to reappear as thought or feeling, or both. Starlight and thought, sunshine and seeds, bees and beauty, insect hunger and buckwheat-meal, are thus brought into the relation of cause and effect, are correlated like heat and electricity.

Now, in the name of science itself, and in the higher name of

* "Methods of Study," p. 36.

philosophy, we protest against these misinterpretations of the facts of nature, against these false renderings of the laws holding in the facts. It is at least a semi-materialism which puts the beginnings, the successions, the utilities and graces of life entirely within the sphere of known physical causes and blind-brute agencies. It is at its best a bold physical theism, which the best science of Europe and America is discarding. It all reads like a rhetorical magic trick of trying to make the body of truth swim the seas with "fins of lead" and tail of cork.

Professor Le Conte's theory of the beginning of life is notable for two things: first, for the abrupt, sudden transitions in the life-process; and secondly, for its inconsistencies. We shall briefly refer to this theory. There are four plans of material existence, and, correspondingly, of their peculiar forces: (1) The elements and the physical forces; (2) The mineral kingdom and the chemical forces; (3) The vegetable kingdom and the vital forces; (4) The animal kingdom and the will force or volition. For plant life we have the following application of his theory: Atoms in a nascent state—that is, at the moment of their separation—have a peculiar, powerful affinity, and this nascent chemical energy, under peculiar conditions, forms organic matter and appears as vital force. Sunlight falling on green leaves is destroyed, consumed in doing the work of decomposition; it disappears as sunlight and reappears as chemical energy, and this in turn disappears in forming organic matter, to reappear as the vital force of the organism. There are two principles underlying this theory: (1) In all cases vital force is produced by decomposition; (2) The vital and the physical and the chemical forces are mutually convertible. To illustrate: the sunlight falling on green leaves disappears as light to reappear as vital force lifting matter from the mineral to the organic kingdom. Physical force does not become vital except through the chemical force, and chemical force does not become will except through vital force. The organic force of the living bodies of plants and animals may be regarded as so much force drawn from the common fund of physical and chemical forces, to be again all refunded by death and decomposition. At the conclusion of the article from which the above was taken, although not quite in the same order of statement, Professor Le Conte adds: "Let no one, from the above views, draw hasty conclu-

sions in favor of a pure materialism. Force and matter, or spirit and matter, or God and nature, these are the opposite poles of philosophy; they are the opposite poles of thought. The true domain of philosophy is to reunite these with each other."

But this theory, making will force and vital force only transmuted physical and chemical forces, is *materialism*, and no investiture of idealistic phraseology, or denial of conclusions, can save it from that reproachful category of the scheme of things. But it is the nature of error, when passing through minds that appreciate truth, to wreck itself on its own contradictions. So, by the side of the statements that transmute sunbeams into chemical force, and chemical force, rising from decomposition, into vital, and vital into volitional, we have the following:

Elements brought into contact with each other under certain physical conditions unite and rise into the plane of chemical compounds: so also elements brought into contact with each other under certain physical or chemical conditions, such as nascency, light, etc., unite and rise into the plane of organic matter. In both cases there is chemical union, but in the latter there is *one unique condition*, namely, the previous existence, then and there, of organic matter, *under the guidance of which apparently the transformation takes place*. So also physical and chemical forces are changed into vital force under physical conditions, with one altogether *unique condition*, namely, *the previous existence then and there of vital force*.

Again

What is the nature of the difference between a living and a dead organism? We can detect none, physical or chemical. All the physical and chemical forces withdrawn from the common fund of nature, and embodied in the living organism, seem to be still embodied in the dead, until, little by little, it is returned by decomposition. Yet the difference is immense, is inconceivably great. What is it that is gone, and whither is it gone? There is something here that science cannot yet understand. Yet it is just this loss which takes place in death *and before decomposition*, which is, in the highest sense, vital force.

The resultant of these two sets of differing statements leaves the question of the genesis of life unanswered, and as though it had not been asked; but at the same time it brings to view a law of nature of which there are no known exceptions, namely: life from previous life only; vital force from previous vital force only; bioplasm from previous bioplasm only. This is

the unique and universal law of generation and transmutation. But whence the previous life, vital force, bioplasm? Now, in answer to this we may say that the doctrine of Spontaneous Generation is unproved, and is discredited as well: also that no intensity of nascent chemical forces, set free even by the swiftest decomposition, can of themselves ever lift matter up to the organic plane. But there is another theory, as to the origin of the vital force, along which line of vision the strongest, clearest, best-educated eyes are now looking, and, from what they see, are affirming that, not by any known play of molecular mechanics, nor in any primordial tendencies, nor by any climatic environment co-operative with a capacity for variation, nor by nascent forces liberated by decay, has life been introduced, but by the specific creative acts of a Supreme Will, acting in "breaks of special intervention" in the courses of nature. Thus speak Dana, Dawson, Beale, Frey, Lotze, and others as eminent as they. And exact science as well as latest results in biology are, on the one hand, receding more and more from the confusing blunder of putting *methods* of nature for causes; of putting the *order* of movements for *ordaining* power, or law of action for directive agency; and from the unscientific theory that all the diverse manifestations of the physical forces are modifications of one all-energizing force; and also receding further than ever from the pseudo-dogma, that the life-principle is transmuted chemical and physical forces. And, on the other hand, the results of science are coming closer and closer to the belief in a Creative Mind working now and then in acts of specific interventions; acting as harmonious intrusions into nature; as new directions of its processes; as the introduction of a new force, which comes into nature rather like the quick process of crystallization than the slow, gradual evolution through long periods of time; and notably so in the introduction of plant, animal, and human life.

It is agreed that life is inconsistent with the nebulous state of matter, and equally well agreed that life is not consistent with a fiery molten condition of its material matrix; it is also agreed that as yet spontaneous generation has not bridged that chasm that lies abrupt and deep between the living and the not-living; therefore, exact science, standing in the clear light of these unquestioned facts, and standing on the clear, sharp edge

of that deep, abrupt chasm, drops her untold, incomplete story of the genesis of life; and philosophy, holding the clew of these denials, and standing in the axiomatic light that every effect or change must have an adequate cause, declares life, or the vital principle, to be not a developed growth, but a specific creation, the product of supernatural action.

If life is a specific, divine creation, how was it done? No answer to this question can be given. It lies outside of the sphere of science, outside of the known mathematical, mechanical, physical, and chemical formulas; outside of the correlations of the physical forces. We know that mind (human mind) acts on matter, and matter, by its forces, acts on mind. Light, as an undulation of the ether, falling on the nervous retina, can be conceived as passing into, "correlated with," a molecular tremor of the optic nerve; that tremor can be conceived as passing into the gray nervous matter of the brain, and inducing there a local molecular tremor of the mass; for up to this point there is a supposed mechanism of motion, not more difficult of conception than the passage of vibrations through the osseous parts of the middle ear; but how the mind is affected by the tremors of the nervous mass, whether the mind is impressed by them as a seal impresses the wax, or one force acts on another by a sort of catalysis, or whether the mind "reads off" the physical motions as a telegraph operator reads off the clicks of his instrument, or whether both of these operations, or a combination of them, is the fact, no man can tell. Science is mute as to the exact relations of physical and mental forces. Says Tyndall: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable." "Granted that a definite thought and a definite molecular action in the brain occurs simultaneously, we do not possess the intellectual organ which would enable us to pass by a process of reasoning from the one phenomenon to the other. They appear together, but we do not know why." The contact and combinations of matter with matter and the correlations of physical forces may be stated in mechanical and chemical formulas, but as spirit, or life-principle, or organic force, or co-ordinating agent, are forces of a different order, of a higher plane, they cannot be examined or analyzed by any of the physical tests applicable to these lower planes of action. The

law of their action must forever be hidden from the tests of microscope, scalpel, and crucible. Their interactions, though under the grasp of law, cannot be formulated chemically, mechanically, or mathematically; nor can they be delineated accurately by any physical imagery. Also, the method by which the parent gives soul to the infant organism—gives, and loses nothing in the gift—adds other existences, each equal to itself, to the living world, but is not itself diminished, is a mystery for whose solution science has neither materials nor tests, but analogies only. This being so, much more is it true that it cannot be known how the Creative Will, acting on matter and its forces, added the life-force thereto in organic forms which were made capable of transmitting their kinds through successive generations. Under the microscope we can register the order of sequences in the facts of the growth of an individual being; we can see living bioplasm transmuting nutrient and inorganic matter into nerve, muscle, bone, and membrane; can see bioplasm in the very act of bridging the chasm between the inorganic and the organic; yet the how, the law, the scientific method of that bridging, cannot be translated into chemical, mechanical, or mathematical language. The modes of motion of the bioplasm can never take the form of tabulated equivalents or correlations of force. We bear in mind the distinction between the successions of individuals in a derived life-series, and the origin of that series, or that between reproduction and origination, and therefore must aver that if, from the nature of the problem, we cannot understand how individuals within the sphere of nature reproduce their kind, much less can we understand the method of the beginning of life, which is a new form and a new force inserted into nature, and harmoniously co-operative with it. Reproduction has less of mystery than origination, and both belong to modes of action that pass through and go beyond the known limits of science.

The hope has been cherished that observation of the pre-natal stages of growth might give a knowledge of the beginning of a derived life. How much hope lies in this direction may be gathered from the reading of one of the finest chapters in the whole literature of embryology, *The Ovarian Egg*, (Agassiz, "Methods of Study in Natural History.") It is a wonderful word-picture of the evolution of an individual life under the

directive, co-ordinating life-principle. Agassiz takes the egg of a turtle to illustrate life's structural energy, although his description extends over the period only during which the history of all vertebrate eggs is the same; that is, up to the time when the future animal is only a "dim, organless, embryonic disk." We condense his remarks, but seek to substantially preserve the wonderful, changing pictures of life's pre-natal changes; for, so far as all physical tests can apply, life, like an agent external to its work, builds from the same material, so far as known, structures differing ultimately as fish, bird, reptile, ape, and man, with never a deviation from the organic line after the start in the ancestral egg. It is to be noted that it weaves these according to different structural plans, with never an interweaving, with never even a border contact, from the first throw of the shuttles in those busy, silent looms of life. "Each after its kind" is the Mosaic record of the creative act; and a close adherence to type—that is, each after its kind—is the accordant word from the latest results in biology.

For keeping the transitional phases of growth in this picture of pre-natal growth more distinctly before the mind, we may number them.

In the turtle the ovary is made up of spherical cells that become hexagonal under mutual pressure. Between these cells the ovarian egg originates, at first a mere granule, a minute mass of bioplasm, devoid of cell-wall and nucleus, yet a true morphological unit. (1) At this stage the egg differs from the surrounding clear, transparent cells only in being somewhat darker, like a drop of oil, and is composed, apparently, of two substances, oil and albumen. This minute, fertilized egg is yet so small that its diameter must be magnified a thousand times to be plainly visible to the naked eye. For its first microscopic change it forms an investing membrane called the cell-wall. (2) Some of the albumen now separates from the oily parts, and concentrates in a luminous, transparent spot on the upper side of the egg near the cell-wall, forming the Parkingean vesicle or sac, in the center of which there soon arises a small dot—the germinal dot. In this stage differentiation begins, and plan, design, purpose, now reveal themselves. The formative, the co-ordinating power, which is here connected with organic matter, is forming the instrument it will afterward use, and

hence must be regarded, in a high sense, as external to it; for this inner sac, with its germinal dot, arises just where the head parts of the little turtle will lie. Thus the lighter and more delicate substance of the egg collects where the upper cavity of the animal inclosing the nervous system and the brain are to be; while the heavy, oily part remains below, where are to be the organs of mere animal existence. Thus, when the egg seems a mere mixture of oil and albumen, a collection of material is made that foreshadows the far-off distinction between the organs of sensation and of digestion. Cephalization is had in view from the beginning. (3) Next appear numerous minute dots in the yelk near the cell-wall on the side opposite the vesicle, where they gather into clusters of twos, threes, fives, and sevens, interlaced by a net-work of clear albuminous matter, constellations, as it were, recalling the star clusters of the heavens with their empty interstellar spaces. These increase in number and size, and always remain on that side of the yelk, while on the other side of the egg is seen the transparent Purkingean vesicle almost brilliant with light. (4) Soon in turn the albumen concentrates into clusters, among which the dark, oily bodies are distributed, and presently the whole becomes redissolved; the little system of worlds seems to melt away, but soon to reform in concentric albuminous rings alternating with rings of granules around the Purkingean vesicle, and now we are reminded of Saturn in his rings. (5) Then these rings disappear, and out of the yelk loom up small spherical dots, spherules—the smaller and clearer now gathering where the nervous masses will afterward appear, and the larger and darker collecting where the lower organs will lie. Cephalization still advances; the distinction between the location of the organs of sensation and of nutrition is still retained. (6) Presently another change: the life-force now, instead of working with the two kinds of matter, seems to deal with each spherule, causing each one to assume the ordinary cell characters of outer cell-wall and inner sac; this inner sac forming on the side like the Purkingean vesicle, but, unlike it, soon floats away to the center, and in it there arises a brood of oily, crystalline bodies that multiply and grow until this inner sac, or mesoblast, is so filled with them that the outer sac, or ectoblast, becomes a mere investing halo. Then every mesoblast contracts and divides

across in both directions, separating into four parts, then into eight, then into sixteen, and so on until every cell is crowded with hundreds of minute mesoblasts, each containing the indication of a central dot, or entoblast. At this period every yelk cell is itself like a whole yelk; for each cell is as full of lesser cells as the yelk bag itself. (7) When the mesoblast has thus become subdivided into hundreds of minute spheres, the ectoblast bursts, and the new generations of cells thus set free collect in that part of the egg where the embryonic disk is to arise. This segmentation continues until the whole yelk is taken in, and soon there is formed the filmy embryonic disk, organic promise of little turtle, about which there soon form layers of white, or albumen, the outermost of which harden into a shell from the deposit of lime in the albumen.

Thus, embryological investigations teach us that, though the ovarian egg is identical, so far as we can determine by physical tests, in material and structure with the surrounding cells, yet it differs from them in the principle of life, that immaterial something which eludes all analysis, but which may be traced by its action in the material forms that express it. For it gathers other substances about the physical germ, absorbs them into it, makes them serve it until the organs are fashioned; for the *first function of an organ is to form itself*. Before the lungs breathe, they make themselves; before the stomach digests, it makes itself; before the tongue tastes, or the ear hears, or the eye sees, they make themselves; before the nerves are shaken by contact with the external world, they fashion themselves for those delicate tremors of contact; before the brain is used for thinking, or for reflex action, it weaves itself. Through all these phases and differences of growth the vital principle is active, first preparing the material and then co-ordinating it, weaving it into blood cells, nerve cells, flesh and tendon cells; each of which after its kind, under the directive life agency, makes itself according to type and plan. There is no action like this in the chemical and mechanical world. The life-force did not come up, as Le Conte says, from the lower forces of nature; it came down into them from a higher, and thenceforward was not blended with them in the unity of correlation, but in the harmony of a coactive and directive controlling relation.

Under the microscope we are carried back toward the beginning of the life of an individual being, but we are no closer to the solution of the mystery of existence. We can pass back beyond the stage where we see the structural differences of the four great branches of the animal kingdom are laid; yet, of all our scientific clews, even though to them the aid of the clearest, best-trained imagination is brought to bear, no one can lead us across the threshold of life with a measured, solid tread. This quest of the genesis of life by science is like the quest of the Holy Grail by the knights of King Arthur; and there will be no Sir Galahad to find it; for above this mystery no "clouds are broken in the sky;" no voice of a "correlated" unity ever comes up to us from the chemic molecule and the living cell; no sharpest insight of vision will ever detect the likeness of unity between radiance of spirit and radiance of sun and star. This intellectual curiosity, "whose odors haunt our dreams of the perfect oneness of all that was and is," will never find any thing closer than analogy between running streams and flow of thought; will find only analogy between the graceful geometric frostings on the window-pane under a December sky and the molecular architecture of the living eye formed in an inner darkness to match an external light.

It should be remembered that we cannot make any real advance in the quest for the origin either of a derived or a primal life unless we can get an intellectual representation of it under some of the known methods of physical nature, which methods can be reduced to formulas, or stated in some terms of equivalence. Simply to note and state co-existences and sequences, as so many differentiations and integrations, is not complete science, much less is it philosophy, though it may be knowledge. When, therefore, we have the successive stages of growth in the ovarian egg, from the minute, structureless bioplasm up to the animal in its full functional activities—if then we cannot state by what processes each stage has been derived from the previous one, we have no scientific solution of the problem. And since science fails to give us any intellectual representation of the *nisus* at the beginning, as well as fails to put a complete *nevus* between the changes of growth, we call this life-quest an unsolvable problem.

Speaking, then, according to the truth of facts, we are con-

strained to say that the beginning of a reproduced life under the agency of animal force, and the origin of the first life under the pressure of the Divine Will, lying, as both do, outside of the known mathematical, mechanical, and chemical processes of nature, must always remain an unsolved and an unsolvable mystery.

ART. V.—THE RELIGION OF BABYLONIA AND ASSYRIA.

[SECOND ARTICLE.]

THE Assyrian religion, as may be seen, has become decidedly solar and sidereal. The gods of the pantheon have become identified with planets and stars, thus assuming a double character, mythological and sidereal. The sun has different names (as in Egypt) at morning, evening, and midday: "the son of life," "the god of death," and "the southern sun." The same cuneiform character, whose phonetic value is *an*, means both star and deity. Merodach, "the circle of the sun," is Mercury as a morning star, and Jupiter as an evening star, and is called by different names: "the messenger of the rising sun," "the light of the heavenly spark," and so on, in the several months. The moon is "the star of Anunit" and "the star of the Tigris." The sun is "the star of the Euphrates." Mercury is "the messenger of the rising sun;" Venus, "the proclaimer of the coming sun;" Ishtar, "lady of the defenses of heaven;" Saturn, "the eldest born of the sun-god;" Jupiter is identified with several stars, as "the star of Merodach" and "the flame of the desert;" and Mars, "the star of the seven names." The stars are called "judges," and the pole-star "the judge of heaven." The colors of the garments of the Chaldean priests are symbolical of the heavenly bodies, to whose worship the priests are devoted. Red symbolizes Nergal, or Mars; blue symbolizes Nebo, or Mercury; and pale yellow symbolizes Ishtar, or Venus. Here we see the close connection between Assyrian mythology and stellar worship, and how the study of the stars became almost a religious duty.

The Assyrians possessed a regular ritual and rubric. Each day of the year was assigned to a special deity or a patron

saint, and special services and ceremonies were observed. In the "Babylonian Saints' Calendar," which is of Accadian origin, sacred rites are prescribed in honor of twenty gods of the pantheon. The Assyrian word for sabbath is *Sabattu*, "a day of rest for the heart." The sabbath was very rigidly observed. The flesh of birds and cooked fruits could not be eaten, nor garments changed, nor white robes worn. The king could not ride in his chariot; no laws could be made; no military commands issued; no medicine taken. It has been thought, however, that these restrictions refer to hebdomadal days of evil omen, while the true Assyrian sabbath was a "day of joy." * Each month was dedicated to a special god.†

"Though religious uniformity," says Rawlinson, "is certainly not the law of the empire, yet a religious character appears in many of the wars, and attempts seem to be made at least to diffuse every-where a knowledge and recognition of the gods of Assyria."‡ Again he says: "In every way, religion seems to hold a marked and prominent place in the thoughts of the people, who fight more for the honor of their gods than even of their king, and aim at extending their belief as much as their dominion."§ Kings are set up and thrones cast down by the gods. Kings are responsible to the gods, and must rule in righteousness. The inscriptions contain many moral as well as political precepts, and, almost without exception, begin and end with prayer and praise to the principal deities. Assyria is "the empire of Bel," and altars are "the footstools of the great gods."|| Babylonian inscriptions largely concern the erection of temples. Proper names frequently contain as elements the names of one or more gods. About two thirds of nearly a thousand Assyrian names, collected by Sir H. Rawlinson, have the name of a god for their chief element.¶ Nebuchadnezzar is high-priest of Merodach. ** Nebo is "bestower of thrones in heaven and earth." Sennacherib introduces the Assyrian religion in conquered countries.†† Naram-Sin, son of Sargon I., is raised by his subjects to the rank of a deity, as is shown on a cylinder found by General di Cesnola among the archæological

* Lenormant, "Beginnings of History," p. 248, *et seq.*

† "Records of the Past," vol. vii, pp. 155-170, Sayce.

‡ "Herodotus," vol. i, p. 398.

§ "Ancient Monarchies," vol. i, p. 241.

|| "Records of the Past," vol. xi, p. 20.

¶ "Ancient Monarchies," vol. ii, p. 249.

** "Records of the Past," vol. v, p. 123.

†† *Ibid.*, vol. i, p. 27.

treasures of the Cyprian Kurium. Amar-agu before him had also been worshiped as a god.* People swear by the name of the gods and the king. Lawsuits are held in the temples.† Assurbanipal causes conquered kings to swear "to worship the great gods."‡ A monarch's success in war or the chase is ascribed to the help of his guardian deities. Hazael (?) brings his gods to Esarhaddon, who says: "I had pity on him; those gods, I repaired their injuries, the emblem of Ashur, my lord, and the writing of my own name I caused to be written upon them, and I restored them to him again."§ When Esarhaddon dedicates a temple, he prays that the "bull of good fortune may never cease to watch over it."|| Sargon is "the mandator of Bel, the lieutenant of Ashur." He erects statues and altars to the great gods. "The god Sin shone on the top of the temples and shadowed the battlements (?)."¶ Nabonidus erects a temple to the moon, "king of the stars upon stars," in the city of Ur, and prays: "The fear of the great divinity in the hearts of their inhabitants fix thou firmly! that they may not transgress against the divinity." "Fix thou firmly in his heart that he may never fall into sin."** Tiglath-Pileser I. dedicates twenty-five captured gods "for the honor of the temple of the queen of glory."†† Ashur is one of his "guardian gods." He prays Anu and Bin to support the men of his government, establish the authority of his officers, bring rain, give victory, reduce hostile kings and keep them in allegiance to his descendants.‡‡ He desires to worship "honestly with a good heart and pure trust."§§ In 2280 B.C. a powerful king of Elam, Kudur-Nankhundi, ravaged Erech, and carried off to Shushan the image of Ishtar. After 1635 years this image is recaptured and restored by Assurbanipal. Sargon sacrifices "pure victims, supreme sacrifices, expiatory holocausts;" and offers frankincense vases in glass, chiseled objects in pure silver, heavy jewels, "sculptured bulls, winged quadrupeds, reptiles, fishes, and birds, symbols of abundance of an incomparable fecundity."||| Tablets and cylinders with their sacred writings are deposited in the foundation stones of buildings.¶¶

* "Trans. Soc. Bib. Arch.," vol. v, p. 441.

† "Records of the Past," vol. v, p. 109. ‡ *Ibid.*, vol. i, p. 96.

§ *Ibid.*, vol. iii, p. 115. || *Ibid.*, vol. iii, p. 123. ¶ *Ibid.*, vol. xi, p. 33, *et seq.*

** *Ibid.*, vol. v, pp. 146-148. †† *Ibid.*, vol. v, p. 15. ‡‡ *Ibid.*, vol. v, p. 25.

§§ *Ibid.*, vol. v, p. 26. ||| *Ibid.*, vol. iii, p. 55. ¶¶ *Ibid.*, vol. i, p. 29.

Among the Assyrians and Babylonians we meet with the same fundamental religious beliefs which are common to most religions—the primal innocency of man, the introduction of sin, human responsibility, the efficacy of prayers and sacrifices, a future life, and, with less certainty, the distinction of rewards and punishments. With these beliefs are others of a superstitious character, which we have already considered. We meet also with temples, altars, libations, sacrificial victims, prayers, hymns, pompous ceremonials and processions, gorgeous vestments, feasts and fasts, singing and dancing, and learned priests. Mingled with all are uncleanness, cruelty, and gross idolatry. The images of the gods are more frequently worshiped than the gods themselves. The king unites the priestly with his regal office, and sometimes arrogates to himself the attributes of the gods. The religion has become a mighty power, and can be wielded as an instrument of tyranny.

The Assyrians had their "Book of Worship," "Book of Magic," "Book of Explanations," "Book of Prayer," and "Book of Praise." The collection of hymns Lenormant compares with the Rig-Veda of the Hindus. We meet, again and again, with passages which powerfully confirm and illustrate the Holy Scriptures. Agreeing in the main features, yet differing in details, we have accounts of the creation, the flood, the tower of Babel, and the overthrow of Sodom and Gomorrah. The fall of man is represented on seals. Here we have figures of our first parents; the tempting serpent, the "enemy of the gods," and, like the Zoroastrian Angrómainyush, "full to the brim with death;" and the fruit of the tree.* We have a curious account of the fall of the rebel angels, which we give on a future page. The flaming sword in the legend of the fight between Bel and the Dragon, and the sacred grove of Anu, guarded by a sword turning in all directions, may be compared with the "flaming sword" of Genesis iii, 24.† The Alapi, winged human-headed bulls, which guard the entrances of palaces and temples, were called *Kirubi*, Hebrew "cherubim." Another word which comes to us from Assyria is important. The name "Shed" is

* The most ancient Accadian name of Babylon, *Tin-tir-ki*, signifies "the place of the tree of life."

† Lenormant has a profound discussion on *The Kerubim and Revolving Sword* in his "Beginnings of History," chap. iii.

"given to the genii, or demi-gods, who wielded the powers of nature, represented by the winged bulls which guarded the portals, sometimes replaced by winged lions which symbolized a similar genius. This is, indeed, both in name and meaning, identical with the 'Shedim' ('devils' in our version) of Deuteronomy." Deut. xxxii, 17; Psa. cvi, 37. Shed may be identified with *Set*, an Egyptian deity, which was also a god of the *Hyksós*. It has been suggested that, if we omit the points, "the vale of Siddim" (Gen. xiv, 3, 8, 10) may be read "the valley of Shedim," where the Canaanite gods were specially worshipped. These "Shedim" were the idols of Canaan.* We call attention to another word. Lilit, "the black," was an evil spirit. The Arabian Lilith, according to the cabalistic rabbis, was said to have been the first wife of Adam, whom she deceived by taking the form of a woman. She had seven hundred and eighty-four children—all devils. She was also the goddess of impurity.† Upon the birth of the first child, Arabian nurses threw stones at the foot of the bed to drive her away. Isaiah says, (xxxiv, 14:) "The wild beasts of the desert shall also meet the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl shall rest there and find for herself a place of rest." The Hebrew original, translated "screech-owl," is *Lilith*, or night-spirit, (לִילִית).

The seventh day, as we have seen, is already sacred, and the number seven is a most sacred number. The seven spirits warring against heaven remind us of the battle of the giants in Grecian mythology. The Babylonians believe in augury. Ezek. xxi, 21, 23. They have extensive tables of omens, derived from dreams, births, entrails, the hand, animals, objects met, and so on. Their literary remains present fables, in which animals, especially the eagle, the serpent, the fox, or jackal, the horse, the ox, and the calf possess the gift of speech, and play an important part. They strive to arrest plagues by supplications. The spirit of Heabani is raised from the dead, thus reminding us of the story of the Witch of Endor. They believe in dreams. A dream is sent to the army of Assurbani-

* "Times of Abraham," pp. 149, 150, 182.

† On the "children of God and daughters of men," of Gen. vi, 2, Lenormant has a learned discussion, full of curious material, in his recent work, "Beginnings of History," 1882.

pal: Ishtar of Arbela appears to them, and says, "I march in front of Assurbanipal, the king whom my hands made;" and they rejoice.* There are a multitude of vindictive passages. We meet with the prayer to the gods: "Mightily may they injure him, and (with) a grievous curse quickly curse him." The literature is full of rhythmic imprecatory charms, translations of Accadian originals, made as early as 1600 B.C. Exorcisms are used to avert such enchantments. There were different schools of priests, who "disputed at their learned discussions about the pre-eminence of their divinities and the efficacy of their sacrifices."† Rich gifts are offered to the gods and perfect sacrifices, as "white lambs," are sacrificed. The gods give soundness of heart, soundness of flesh, healthy days, extended years, a scepter of justice, a lasting throne."‡ The sun-god, "the mighty eye," is supplicated to "remove our sin."§ Again we meet with the prayer, "May they pardon my sin, my wickedness, (and) my transgression."|| The Accadians believed that the gods visited only the highest parts of the earth, hence the lofty eminences upon which they worshiped. The seat of the gods was the "Mountain of the East," the "Mountain of the World," like the Greek Olympus and the Hindu Meru.

The Assyrians believe in future rewards. The good man is escorted to the home of the gods by the guardian deities. That he may better pass through the judgment that awaits him, he is permitted to eat from sacred plates and drink celestial waters from sacred vessels. After having been found without fault before the gods, "the goddess Anat, the great spouse of Ann," protects him "with her sacred hands." Then Iau transports him into "a place of delights" in "the land of the silver sky," where he is provided with delicious food and the water of eternal life, and where he sings his song of "thanksgiving."¶ The Assyrians believe in the efficacy of sacred texts or phylacteries, talismans, and amulets. Sanduarri, king of Kundi and Sitzu, who contends against Esarhaddon, writes the names of the "great gods side by side," and trusts in their power, perhaps wearing them upon his person.** Images of the gods are

* "Records of the Past," vol. i, p. 85.

† *Ibid.*, vol. ix, p. 18.

‡ *Ibid.*, vol. xi, pp. 17, 82.

§ *Ibid.*, vol. xi, p. 83, Sayce.

|| *Ibid.*, vol. ix, p. 161, Sayce.

¶ *Ibid.*, vol. xi, pp. 161, 162, Havely.

** *Ibid.*, vol. iii, p. 112.

placed on either side of the door to guard from disease. Holy texts are also used for the same purpose. They are sometimes bound about the statues of the gods or the head of the sick man.* This may be largely an inheritance from the earlier Accadian magic.

Human sacrifices are offered—sometimes the sacrifice of the first-born. Micah vi, 7. "The Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim." 2 Kings xvii, 31. We have already noticed the recovery of the two cities of Sippara, the cities of Sepharvaim. Important literary treasures have been recovered by this discovery. The Sepharvites and men of Cutha had been transplanted to Samaria by Sargon. 2 Kings xvii, 24-31. Adrammelech was probably "fire-king," an epithet of the sun-god. The latter element of the names is *melech*, king—the infamous "Moloch." Anammelech was a name of Anunit, a name so changed probably in contempt. Monumental information confirms the statement of Herodotus of the annual auction of young girls at Babylon.

It is a common punishment to throw the criminals into a furnace or den of lions or among wild bulls. This we learn from the annals of Assurbanipal. Thus Daniel is powerfully confirmed. The following judgment of Lenormant, at least, as "regards the foundation of the work," will be appreciated:

The language of the book of Daniel, interspersed as it is in various places with Greek words, proves without doubt that the definitive translation, as we possess it, is posterior to the time of Alexander. But the foundation of the work dates much farther back; it is tinged with a very decided Babylonian tint, and certain features of the life at the court of Nebuchadnezzar and his successors are there pictured with a truth and exactitude to which a writer a few centuries later could hardly have attained.

Portions of three books of magic have been discovered corresponding exactly to the three classes of Chaldean doctors which Daniel names together with the astrologers and divines.†

More horrible cruelty is shown in the following inscription: "If the son(s) of Sippara, of Nipur, and of Babylon, their children to war-horses offering, (let) war-horses upon their children feed, upon the watch the enemy descend, their soldiers are slain,

* "Records of the Past," vol. iii, p. 142.

† "Chaldean Magic," p. 14.

(their) armies and men are slaughtered, the god of famine (devours) his soldiers for food, the face of his soldiers he dismays, and with him goes."* (Diomedes, son of Mars and Cyrene, king of the Biscarees of Thrace, fed his mares on human flesh. He was slain by Hercules, and was devoured by the same mares, which then became tame.)

Assyrian conquests were carried on with all manner of cruelties. The dead were beheaded and the heads stacked. The bodies were thrown in heaps or left scattered upon the field. The living were mutilated. Eyes were plucked out; hands, ears, noses, cut off; many were flayed alive. Their laws were most severe. Criminals were cast into furnaces, or thrown to lions and mad bulls. Their religion was full of all cruelties. Human sacrifices were offered, and women prostituted in their temples.

The Assyrian religion was not unlike that of other branches of the Semitic race. There were the same gods worshiped by the Assyrians, Phœnicians, Carthaginians, Himyarites, Arabians, and Edomites. Wherever our information is sufficiently full we meet with the same cruelties. The Phœnician religion is defined by Movers as "an apotheosis of the forces and laws of nature, an adoration of the objects in which these forces were seen, and where they appeared most active." "Terror was the inherent principle of this religion," says Creuzer; "all its rites were blood-stained, and all its ceremonies were surrounded by gloomy images. When we consider the abstinences, the voluntary tortures, and, above all, the horrible sacrifices imposed as a duty on the living, we no longer wonder that they envied the repose of the dead. This religion silenced all the best feelings of human nature, degraded men's minds by a superstition alternately cruel and profligate, and we may seek in vain for any influence for good it could have exercised on the nation." Lenormant agrees with these writers when he says: "Round this religious system gathered, in the external and public worship, a host of frightful debaucheries, orgies, and prostitutions. . . . The Canaanites were remarkable for the atrocious cruelty that stamped all the ceremonies of their worship and the precepts of their religion."† "All the atrocities of the Phœnician worship were practiced at Carthage, particu-

* "Records of the Past," vol. vii, p. 121, Sayce.

† "Ancient Hist. East," vol. ii, pp. 222, 223.

larly the burning of children. These barbarous sacrifices took place every year, and were frightfully multiplied on the occasion of public calamities, in order to appease the wrath of the gods.*

The Scripture estimate of the character of the Assyrians is fully confirmed by the monuments. The Scriptures call them "a fierce people," (Isa. xxxiii, 19,) and their city "a bloody city, full of lies and robbery." Nah. iii, 1. They are violent and treacherous, covenant-breakers, who "despise the cities and regard no man." Isa. xxxiii, 1, 8. Their pride calls down upon them the divine wrath. Ezek. xxxi, 10, 11; Isa. x, 7-14; xxxvii, 24-28; Zeph. ii, 15. Their national emblem is a lion that "tears in pieces enough for his whelps, and strangles for his lioness, and fills his holes with prey, and his dens with raven." Nahum ii, 11-13. When Nineveh repented under the preaching of Jonah, it was by turning from evil and violence. Jonah iii, 8.

The following curse is pronounced against him who removes his neighbors' landmarks:

If a leader, not of low degree, if a citizen shall this plot of land injure or destroy the boundary-stone so that it shall not be conspicuous, shall remove this stone (here) placed, whether an injurious person or a brother, whether as one who would take it away, whether as an evil person, whether as an enemy or any other person, or the son of the owner of the land, shall act falsely, shall tamper with it, into water, into fire shall cast it, with a stone shall break it, from the hand of Merodach-zakir-iskur, and from his seed shall remove it, whether above or below shall break it in pieces, may the gods Anu, Bel, Hea, Ninip, and Gula, the lords of this land, and all the gods whose memorials are made known on this tablet, violently make his name desolate; with unspeakable curse may they curse him; with utter desolation may they desolate him; may they gather his posterity together for evil and not for good; until the day of the departure of his life may he come to ruin, while the gods Shamas and Marduk rend him asunder; and may his name be trodden down.†

Probably the Assyrians believed that such curses had power within themselves, in the very words used, to work out their own fulfillment.

* "Ancient Hist. East," vol. ii, p. 280.

† Inscription of Merodach-Baladan IV., "Records of the Past," vol. ix, pp. 35, 36, Rodwell. Cf. Num. xxii, 5, 7.

The following prayer the loyal subject offered in behalf of his sovereign :

Length of days,
Long, lasting years,
A strong sword,
A long life,
Extended years of glory,
Pre-eminence among kings,
Grant ye to the king, my lord,
Who has given such gifts
To his gods.

The bounds vast and wide of his empire,
And of his rule,
May he enlarge and may he complete;
Holding over all kings supremacy,
And royalty, and empire,
May he attain to gray hairs and old age.

And after the life of these days,
In the feast of the silver mountains, the heavenly courts,
The abode of blessedness;
And in the light
Of the Happy Fields,
May he dwell a life
Eternal, holy,
In the presence of the gods
Who inhabit Assyria.*

The soul of the departed, like a bird with shining wings, soars away to the skies. In heaven the good man is clothed in white raiment, and is fed by the gods in the company of the blest with celestial food and ambrosial drinks.

If we cannot deny some beauty to the prayer just given, we must allow a spirit of devotion as the inspiration of the rules for prayer which we take from an old liturgical collection :

Pray thou, pray thou !
Before the couch pray !
Before the throne pray !
Before the canopy pray !
Before the *nadni*, the dwelling of lofty head, pray !
Before the light of dawn pray
Before the fire pray !
Before the dawn pray !
By the tablets and books pray !
By the fire and . . . pray !
By the hearth pray !

* "Records of the Past," vol. iii, pp. 133, 134, Talbot.

By the threshold pray !
By the side of the foundation pray !
By the side of the well (pool) pray !
By the side of the river (canal) pray !
By the side of the boat pray !
In riding in the boat pray !
In leaving the boat pray !
At the rising of the sun pray !
At the setting of the sun pray !
To the gods of heaven through the altars of the earth pray !
By the altar of god or goddess pray !
In leaving or entering the city pray !
In leaving or entering the great gate pray !
In leaving or entering the house pray !
In the street pray !
In the temple pray !
On the road pray !*

Surely, if these rules were observed, the Assyrians were a religious people. Their religious character is further shown from the fact that the most prosaic astronomical and astrological tablets frequently end with a prayer to the gods. Perhaps, like the Athenians to whom Paul preached, the Assyrians were "in all things somewhat superstitious or religious," (Acts xvii, 22, Revised Version,) while their cities were "full of idols," (verse 16.)

The gods visit and comfort the righteous man when he is sick. "But Ishtar, who in her dwelling is grieved concerning him, descends from her mountain, unvisited by men. To the door of the sick man she comes. The sick man listens. 'Who is there? who comes?' 'It is Ishtar.'" In company with other gods she enters. They give him "bright liquor" from shining cups, and pray that the sun-god may "receive his soul into his holy hands."†

We meet with real penitential prayer, sometimes clothed in imagery not unlike that of the Psalms of David. The following Babylonian penitential psalm is called forth from a soul in deep distress. It is the cry of the soul after God.

O my Lord ! my sins are many,
My trespasses are great ;
And the wrath of the gods has plagued me with disease,
And with sickness and sorrow.

* "Trans. Soc. Bib. Arch.," vol. vi, pp. 541, 542, Boscawen.

† "Records of the Past," vol. iii, p. 135, Talbot.

I fainted ; but no one stretched forth his hand !
 I groaned ; but no one drew nigh !
 I cried aloud ; but no one heard !
 O Lord ! do not abandon thy servant !
 In the waters of the great deep, seizethis hand !
 The sins which he has committed turn thou to righteousness !*

Many passages of Scripture will be suggested with which such religious utterances as the following may be compared :

Who can compare with thee, O Ninip, son of Bel ? Thou didst not stretch forth thy hand (in vain) . . . O thou ! thy words, who can learn ? Who can rival them ? Among the gods, thy brothers, thou hast no equal. . . . In heaven, who is great ? Thou alone art great ! On earth, who is great ? Thou alone art great ! When thy voice resounds on heaven the gods fall prostrate. When thy voice resounds on earth the genii kiss the dust. . . . Keep thou the door of my lips ! Guard thou my hands, O Lord of light ! . . . O Sun, to the lifting up of my hands (in prayer) show favor ! . . . O my God, my sins are seven times seven ! . . . Before his god in prayer he fell flat on his face.

Self-mutilation was practiced. "He who stabs his flesh in honor of Ishtar, the goddess unrivaled, like the stars of heaven he shall shine ; like the river of might he shall flow." This reminds us of the false prophets against whom Elijah contended.†

Justin Martyr says that Jewish exorcists made use of magic knots to charm away disease. The Babylonians did the same. A woman's linen kerchief is twice knotted with seven knots, sprinkled with white wine, and bound about the sick man. He is then sprinkled with holy water. If all this be done, then the gods will protect him, and Merodach will "find him a happy habitation."‡ This looks very much like "extreme unction." In this case the disease is not cured, but the man is saved. Since the Babylonians believed that diseases were unused by evil spirits, these diseases could be cured by spiritual forces. This, again, is the old Accadian magic. We meet also with the belief that sins might be inherited from the parents, or imputed from an elder brother, or even some unknown person.§

The Assyrians knew one supreme God. At Erech was a

* "Records of the Past," vol. iii, p. 136, Talbot.

† "Trans. Soc. Bib. Arch.," vol. ii, pp. 51, 52, 57-60.

‡ "Records of the Past," vol. iii, p. 141.

§ *Ibid.*, vol. iii, pp. 149-141.

school of monotheism as late as the times of the Romans. Tablets found at Warka are now in the British Museum, containing inscriptions, in which the only name of the deity is "God One," and this name is many times repeated. Says Lenormant, "When we penetrate through the gross surface of polytheism, which it had acquired from popular superstition, and revert to the original and higher conceptions, we shall find the whole based on the idea of the unity of the Deity, the last relic of the primitive revelation disfigured by and lost in the monstrous ideas of pantheism, confounding the creature with the Creator, and transforming the Deity into a god-world, whose manifestations are to be found in all the phenomena of nature." * Polytheism is shown in the early inscriptions. The temple of the moon-god was built by King Ligbagas in Ur, the most sacred city of the ancient Chaldeans. The same king erected temples to Ishtar at Erech; Samas at Larsa; Il, "the king of the gods," at Nirgulla; Bel at Nipur, and a separate one to Belat at the same place. Perhaps in the reign of Ligbagas, instead of Sargon I., may be placed the great religious reformation. "In truth, polytheism was stamped on the earth in temples and towers, and the warlike or beneficent works of kings. Rimmon was the patron of the all-important irrigation; Sin, of brickmaking and building; Nergal, of war. Polytheism glittered in scrolls of light in the constellations of the firmament; it measured days and months, and years and cycles, and by its auguries of good or ill decided the least ways of house-life and the greatest collisions of nations." † Sin and Nebo were worshiped at Haran, which remained a center of heathenism down to the fifth century of the Christian era. Such was the polytheism of both the first and second home of Abraham.

It is most interesting to compare the Chaldean account of the creation with that of Genesis. Our first account we take from Berosus, a Babylonian priest, who lived about 330 to 260 B.C. There is no doubt, as may be learned from the inscriptions, if compared with Berosus, that he wrote in perfect good faith. Berosus says that in the first year there came from the Erythraean Sea, Oannes, an animal endowed with reason. In form he was half man and half fish, and his language human. He

* "Ancient Hist. East," vol. i, p. 450.

† "Times of Abraham," p. 12.

taught the people letters, arts, and sciences; he taught also concerning the origin of mankind. Berosus gives us his account: According to the teaching of Oannes, there were in the beginning only darkness and an abyss of waters. In this abyss dwelt monsters formed of different parts of different animals. Their queen and mother was Omoroka, (Um-Uruk, "the mother of Uruk,") in the Chaldean language *Thavatth*, (*Tiamat*,) in Greek *Thalassa*, "the sea." Now Belus came, attacked Omoroka, and cut her into two parts. He destroyed the monsters of the deep, and made of the two parts of Omoroka heaven and earth. "All this," says Berosus, "was an allegorical description of nature." The meaning seems to be this: Belus divided the darkness, separated the waters from the waters, and reduced all to order. The race of animals then existing, not being able to bear the changed physical conditions, died. As the account further goes: Belus then cut off his own head, and the other gods mixed the blood with earth and made men and animals as they now exist. Belus also made the sun, moon, planets, and stars.

According to Damascius, Sigè was the primitive substance of the universe. From Sigè came Apon and his wife, Tauthe, who is called the mother of the gods. Her first-born is Moymis, "the intelligent world." She also bore Dakhe and Dakhus; and again Kissare and Assorus, from whom were Anus, Illinus, and Aus. Belus, the maker of the world, is the son of Anus and Dauke.

We leave these accounts for a moment, and look at the first of the creation tablets. Here we read:

When the upper region was not yet called heaven, and the lower region was not yet called earth, and the abyss of Hades had not yet opened its arms, then the chaos of waters gave birth to all of them, and the waters were gathered into one place. No men yet dwelt together; no animals yet wandered about; none of the gods had yet been born. Their names were not spoken; their attributes were not known. Then the eldest of the gods, Lakhmu and Lakhamu, were born and grew up. . . . Assur and Kissur were born next, and lived through long periods. Anu The rest of the tablet is wanting.*

In this tablet the first existence is *Mummu Tiamatu*, "the chaos of waters," the Moymis and Tauthe of Damascius.

* "Records of the Past," vol. v, pp. 113-116, Talbot.

Tiamatu is the Thavatth of Berosus. The Assyrian and Babylonian artists represent Tiamatu as "a monster in whom all the disorder of the primitive creation was reflected," having "the body, the head, and the fore-paws of a lion; the wings, the tail, and the hind-claws of an eagle; while the neck and upper part of the body are covered with feathers or scales." The same word is the Hebrew *têhôm*, "the deep," of Gen. i, 2. This "deep" is *tohû*, "without form." Both Genesis and the monuments make a watery chaos precede the formation of the world, and use the same word to name this chaos, and with this account Damascius and Berosus agree. Lakhmu and Lakhamu, male and female personifications of motion and production, are Dakhe and Dakhus, the *rûach*, "spirit," of Genesis. The next step, the creation of Assur and Kissur, agrees with Damascius' account of the creation of Assorus and Kissare. Next, in the Chaldean tablet, we have the name of Anu; but, unfortunately, the remainder has not been recovered. Perhaps it related the creation of the great gods, Anu, Elum, and Hea, the Anus, Illinus, and Aus of Damascius, symbolizing heaven, earth, and sea. The Oannes of Berosus has been identified with Aus and Hea. Sigê is the Accadian Zicu or Zicara, "the heaven;" and Apason is Apsu, "the deep."

If all of these be mere coincidences, the coincidences are certainly very remarkable. We cannot but conclude, upon careful investigation, that all these accounts of the creation have a common basis. The Phœnician cosmogony may be profitably compared, and we shall find the same general agreement. Therein we find as its basis a trinity, *Baau*, or chaos, spirit or desire, and *Môt*. *Môt* is interpreted as "slime," and is also termed *Ulâmos*, or "time;" and again the primordial "egg," out of which came heaven and earth. This trinity corresponds to the Accadian trinity, Anu, Hea, and Mulge, already mentioned. The wife of Hea is Davkina, or Danke, which has been identified with *Bohu* of Gen. i, 2, and Phœnician Baau. "Baau is said to have been the wife of the wind, Kolpia; and we thus get a striking resemblance to the Chaldean Triad of the Demiurge, the sky and the earth, whose spirit broods over the abyss, and is wedded to Baau. Even the language of the biblical account, in which *Elohim* 'carves' the heaven and the earth out of a primeval chaos, his spirit brood-

ing over the deep and vastness of the earth, shows a similar coloring."*

Much of the Chaldean account of the creation has not been recovered. We must be content to pass on to the fifth tablet, which gives the work of the fourth day of Genesis. We read as follows:

He constructed dwellings for the great gods. He fixed up constellations whose figures were like animals. He made the year. Into four quarters he divided it. Twelve months he established, with their constellations, three by three. And for the days of the year he appointed festivals. He made dwellings for the planets; for their rising and setting. And that nothing should go amiss, and that the course of none should be retarded, he placed with them the dwelling of Bel and Hea. He opened great gates on every side; he made strong the portals, on the left hand and on the right. In the center he placed luminaries. The moon he appointed to rule the night, and to wander through the night until the dawn of day. Every month, without fail, he made holy assembly days. In the beginning of the month, at the rising of the night, it shot forth its horns to illuminate the heavens. On the seventh day he appointed a holy day, and to cease from all business he commanded. Then arose the sun in the horizon of heaven (in glory).†

We have here the creation of the heavenly bodies, the appointment of the moon "to rule the night," the division of the year into seasons, months, and days, and the appointment of festivals. Compare the statement of Genesis: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years," (i, 14.) The resemblance is striking. A most interesting part of this tablet is that concerning the fixing up of the constellations, "whose figures were like animals." We must date back the beginnings of astronomy to remotest antiquity.

A portion of the seventh tablet is saved, and gives the creation of "cattle of the field, beasts of the field, and creeping things of the field;" corresponding with the "beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind," of the sixth creation day of Genesis (i, 25). Not only in substance, but also in

* Letter of Prof. Sayce to "The Academy," March 20, 1875; quoted by Lenormant, "Chaldean Magic," pp. 123, 124.

† "Records of the Past," vol. xi, pp. 117, 118, Talbot.

the order of creation, the tablets agree remarkably with the Bible.*

A second account of the creation, coming from Cuthah, and older than our first account, shows marked differences, while agreeing in important particulars with Berossus. According to this tablet, the first creation was one of monsters and giants, "men with the bodies of birds of the desert, human beings with the faces of ravens;" "the terrible brood of Tihamat, the principle of chaos and night. Among them were seven kings, all brothers, the sons of King Banini and Queen Milili, who ruled over a Titanic people 6,000 in number. The eldest of the brothers was called 'the thunder-bolt,' which gives us a clew to the atmospheric origin of the myth." These giants are at last defeated and destroyed by the gods.† These legends, in their origin, probably date back centuries before the time of Abraham. We may hope that the spade will yet uncover the Accadian originals.

An Assyrian tablet contains a most curious account of the revolt of the angels. At the first, all was peace and harmony in heaven. When God laid the foundations of the earth, "the morning stars sang together, and all the sons of God shouted for joy," (Job xxxviii, 7,) but there were angels who "kept not their first estate, but left their own habitation." Jude 6. According to this tablet, while the hosts of heaven were engaged in holy song, the signal for revolt was given; upon which part of the heavenly hosts broke out in curses, and were cast out of heaven. We give a portion of this interesting legend as translated by Talbot:

The Divine Being spoke three times, the commencement of a psalm. The god of holy songs, Lord of religion and worship, seated a thousand singers and musicians, and established a choral band, who to his hymn were to respond in multitudes. . . . With a loud cry of contempt they broke up his holy song, spoiling, confusing, confounding, his hymn of praise. The god of the bright crown, with a wish to summon his adherents, sounded a trumpet blast which would wake the dead; which to those rebel angels prohibited return. He stopped their service, and sent them to the gods who were his enemies. In their room he created mankind. The first who received life dwelt along with him.

* Later translations of the creation tablets make a few important changes, which, however, do not affect the value of the comparisons suggested in this paper.

† "Babylonian Literature," p. 33.

May he give them strength never to neglect his word, following the serpent's voice whom his hands had made. And may the god of divine speech expel from his five thousand that wicked thousand who, in the midst of his heavenly song, had shouted evil blasphemies! The god Ashur, who had seen the malice of these gods who deserted their allegiance to raise a rebellion, refused to go forth with them.*

It may be noticed in this connection that the mediæval Church also believed that man was created to fill the void left by the rebel angels.

The epic of Izdubar is, in all respects, a most important production. Any account of the Assyrian religion which neglects this great national epic will be very defective indeed. We endeavor to furnish a general outline of this mythological and religious work: The husband of Ishtar—Dumzi or Dumuzi by name, (Tamzi, Tammuz, of Hebrew history, "the son of life,") the analogue of Adonis—is the chief of Erech. After his death she rules in his stead. She begins to lead a dissolute life, and soon becomes the scandal of the kingdom. Humbaba, or Hubaba, a powerful Elamite chieftain, invades and conquers the kingdom. (*Humba* was an Elamite god.) This occurs about 2280 B. C.

Izdubar (this is but a provisional conjectural reading; George Smith identifies him with Nimrod) has a dream. The stars of heaven fall. They strike him on the back. He beholds a terrible being, with claws like a lion, standing over him. He calls upon the wise men to interpret the dream. He offers them rich rewards if they prove successful. None of them are able to show the interpretation of the dream. Izdubar is sorely troubled.

He thinks of Heabani, "creation of Hea." This monster is a satyr which avoids human society, dwells in a forest in a cave by himself, by the side of a great river. His only companions are the wild beasts which surround his gloomy dwelling. He is represented as half man and half bull, somewhat resembling the Minotaur or Pan of the Greeks. Hea has endowed him with great wisdom, for which he has become renowned. Izdubar calls upon him to interpret the dream. At first he is angry because his solitude has been thus invaded. At length the god Samas persuades him, and Zaidu, "the hunter," son of

* "Records of the Past," vol. vii, pp. 127, 128.

Izdubar, with the help of two dissolute women, Harimtu and Samhat, entices him to Erech.

Izdubar prays and offers sacrifices to Samas and Ishtar. After this, in company with Heabani, he goes to the palace of Humbaba. Humbaba is slain, and the two heroes carry away trophies of their exploit. Izdubar now becomes king of Erech.

Ishtar proposes marriage to Izdubar, but is refused. She is angry, goes to heaven, and complains to Anu and Anatu. A "divine bull" is created to slay Izdubar, but the latter procures the assistance of Heabani, and they slay the "bull." (Representations of this conflict are to be found on the monuments.) Ishtar rages, and curses Izdubar. She goes to Hades to summon unearthly powers against him, "to the house where all meet, the dwelling of the god Irkalla—to the home men enter, but cannot depart from; to the road men go, but cannot return. The abode of darkness and famine, where earth is their food, . . . ghoulish birds flutter their wings there." It is not an easy matter to gain admittance to this realm of the shades, for there are seven gates which must be passed, and each gate is well guarded. She applies for admission at the first of the seven gates, threatening to let out the dead as vampires if her request be not granted. After considerable difficulty the porter is commanded by Ninkigal, "goddess of the great region," to admit her. Through the seven gates she passes, but at each is compelled to leave some portion of her attire and ornaments—her crown, her earrings, her necklace, her mantle, her bracelet, her tunic—until, naked at last, she appears in the presence of Ninkigal, who derides her. Namtar, the plague demon, smites her for her sins with loathsome diseases in the sides, eyes, feet, heart, head, and limbs. She still nurses wrath and jealousy against Izdubar.

There is great grief upon the earth at her departure, for every thing goes wrong. Upon the petition of the gods, Hea, "lord of deep thoughts," undertakes her release. He creates *Uddusu-namir*, a monster half man and half bitch, and, like Cerberus of the classics, having more than one head. First he forms a figure of clay, and then breathes into it, and it is alive. This monster he sends to Hades with the command to secure the release of Ishtar by magic rites. He succeeds, although at first Ninkigal only strikes her forehead and bites

her finger. Namtar heals Ishtar of her disease by pouring upon her the water of life, and she returns to earth receiving back her clothing and jewels as she passes through the seven gates.

Now Anatu, the mother of Ishtar, plots against Izdubar. She smites him with a terrible disease. His friend and ally, Heabani, is killed by an unknown reptile or insect, called *Tambukki*. Izdubar is weighed down with great grief, and for advice goes in search of his father, Hasisadra, son of Ubaratutu. He reaches a fabulous region, in which there are monsters with feet resting in hell and heads towering into the heavens. They possess great power, and control the sun. A scorpion man with his wife, "burning with terribleness," guards the gate. Izdubar reveals to them his purpose. The monsters endeavor to dissuade him from proceeding, and describe in unmeasured terms the dangers of the journey. He pleads the necessity, and they permit him to pass. He reaches the sea-coast, and his progress is again barred by two women, Siduri and Sabitu. Having prevailed with them, he meets with a boatman, Nes-Hea, and with him journeys by water. Through many adventures and perils, in which we will not follow him, he at length reaches the land where his father dwells, and unfolds his mission. In the course of his reply Hasisadra says, "Spoiling and death together exist; of death the image has not been seen. The man or servant, on approaching death, the spirit of the great gods takes his hand. The goddess Mamitu, maker of fate, to them their fate brings. She has fixed death and life; of death the day is not known." Again Hasisadra, who is the Chaldean Noah, says, "Be revealed to Izdubar, the Concealed," and relates the story of the flood. It is in substance as follows: Hasisadra is ordered to build a ship six hundred cubits long and sixty cubits wide, and the same number in height. He is commanded to "cause also the seed of life of every kind to go up into the midst of the ship." There must be placed in the ship "thy grain, thy furniture, thy goods, thy wealth, thy women slaves, thy handmaids, and the sons of the host (the beasts) of the field, the wild animals of the field." The ship is made according to directions, and covered outside and inside with pitch. Hasisadra makes a trial trip, and is satisfied with his work. He is forewarned of

the time when the flood will be sent upon the earth. He enters the ship with his family and people. All animals and all his possessions are brought into the ship. He shuts to the door. A black cloud rises in the sky. The thunders roar; the rain descends in torrents; the flood reaches heaven. The earth is made a waste and the wicked are destroyed. There perish all "living beings from the face of the earth." "The brother saw his brother no more; men knew each other no longer." Only the gods who seek refuge in "the heaven of Anu" are saved. "Six days and nights passed, the wind, the whirlwind, (and) the storm overwhelmed. On the seventh day at its approach the rain was stayed, the raging whirlwind, which had smitten like an earthquake, was quieted. The sea began to dry, and the wind and deluge ended." Corpses of men are now seen floating on the waters "like sea-weed." The ship stands on the mountain of Nizir. After seven days a dove, a swallow, and a raven are sent forth. The dove and swallow return. The raven returns not, thus showing that the waters were drying from the face of the earth. Hasisadra goes out from the ship, and having erected an altar, sacrifices to the gods. A rainbow appears in the sky, by which the gods descend to the sacrifice. The gods repent of the deluge they have brought upon the earth, and promise that the world shall not again be covered by a flood. And now Hasisadra, along with his wife and people, is translated to heaven. The rest of his followers settle in the plains of Babylonia. (The name of the eleventh month in the Chaldeo-Babylonian year means "the curse of the rain.")

The story ended, Izdubar returns, having been healed of the disease with which he had been cursed by Anatu. He is accompanied by his boatman to Erech. By means of enchantments the shade of Heabani is raised, and with him Izdubar again communes.

Such are the main features of the Epic of Izdubar, so far as it has been recovered and interpreted. With a number of discrepancies the story of the deluge shows close general agreement with the inspired record of Genesis.* We may also profitably compare the Izdubar deluge legends with the statements of Berosus. Hasisadra is the Greek Xisuthrus. "Its

* "Chaldean Genesis," pp. 175-314. For comparison of accounts of the deluge see especially pp. 304, 305; also *Rule's Oriental Records, Monumental*, pp. 13-33.

meaning appears to be 'shut up in a box or ark,' from the two characters signifying 'inclosed' and 'box,' respectively." *

This epic is arranged in twelve books. The tablets from which it is taken are probably as old as 1600 B.C. Sayce places the composition in about 2000 B. C., and the independent poems from which it has been formed to the centuries immediately preceding. The twelve adventures of Izdubar remind us of the twelve labors of Hercules, and mythologists have worked out the comparison in great detail. Many scholars believe it to be a solar epic, (Hercules may be a solar hero,) the twelve books answering to the signs of the zodiac and the twelve months of the year. Some writers, as the late George Smith, of the British Museum, believe it to rest on a historic basis. It does not enter into our purpose to discuss these questions. We may, however, hazard the opinion that that philosophy which refers every thing in ancient and heathen mythology and religion to the heavenly bodies, especially the sun, for its explanation, has been pushed entirely too far. The solar theory of mythology, which has accomplished such grand results, cannot do every thing. A too enthusiastic disciple may bring into disrepute the safe teachings of a master, or even a master may unconsciously close his eyes to valuable sources of information. We may admit the solar character of the epic, and yet believe in its substantial historic basis. This interpretation seems to be the most reasonable. It would not be difficult to show that whatever theory of interpretation may be adopted for the Izdubar Epic, the relation of the flood legend (which forms its eleventh tablet) to the Bible will be but slightly affected.

The recovery of the literatures long buried in the unknown Sanscrit, Zend, Egyptian, and Assyrian languages has created many chapters of history, while it has necessitated the re-writing of many others. The Egyptian and Assyrian literatures have also necessitated the re-writing of many chapters of skeptical criticism, while they have annihilated many others. Contemporary and yet more ancient records have grandly confirmed and illustrated many portions of the Holy Scriptures. The Bible has lost nothing and gained much from all modern research. It may be considered a providence that these "evidences" have been so wonderfully preserved during thousands

* "Archaic Dictionary," p. 17.

of years to be brought to light just when of priceless value to strengthen Christian faith in the divine authorship of the word of God.

Many of the passages from Assyrian records compared with Scripture prove only that human nature is the same the world over. Other passages, such as the accounts of the creation and the flood, point to a common basis. In many cases the Assyrian records antedate the biblical, and even the traditions which Abraham inherited. It is evident that wrecks of important primitive revelations and historic documents have been preserved in the valleys of the Euphrates and Tigris. Truth, wherever and whenever found, is divine. If the Bible bear the seal of God, our faith in its divinity and power is not weakened though fragments of the same truth be found indigenuous in every land.

ART. VI.—METHODIST FOREIGN MISSIONS.

Missions and Missionary Society of the Methodist Episcopal Church. By JOHN M. REID, D.D. In Two Volumes, with maps and illustrations. New York: Phillips & Hunt; Cincinnati: Walden & Stowe. 12mo, pp. 462, 471.

Sixty-Third Annual Report of the Missionary Society of the Methodist Episcopal Church, for the year 1881. 8vo, pp. 331. Printed for the Society.

THESE books treat almost entirely of matters of facts, of work actually done. Our purpose shall be to go over the same ground, not so much to tell anew their story, as to examine the processes followed and the results reached, and, as far as may be, to detect the inspiring and guiding spirit of the work; to find out its rationale, and to note its successes and failures.

Dr. Reid's volumes deserve a commendatory notice as a work prepared with care, written in attractive style, and furnishing us a needed source of information. In writing them, no doubt he accomplished just what he designed, which was to put into a form easily accessible, and sufficiently condensed to bring them within readable limits, the chief facts of the past doings and achievement of the Society—that is, the Church—of which he is the trusted agent and representative. The work is, however, a condensed history, in the narrative sense of that word, dealing in facts, details, processes, and records of results; leaving all

the philosophizing, the making of deductions, and the judging of men and measures to the reader; and, within his purpose, the work is what it should be. It appears to be entirely trustworthy in its statements, and fair in the presentation of its facts.

The missionary work here brought into notice is of comparatively recent date, having been originated only a little more than fifty years ago. True, the Methodist itinerancy was always essentially a missionary agency, and its ideal sphere of action was, from the first, world-wide; but the expansion of its work, and its purposed extension to foreign lands, seemed to call for some more definite arrangements for its direction and maintenance than had appeared to be necessary in the home work, and in response to that demand (A. D. 1819) the Missionary Society of the Methodist Episcopal Church came into existence. Its primary design was to aid in carrying forward the work of the itinerancy "throughout the United States and Territories," but in the original constitution the clause was added, rather prophetically than for present use, "and also in foreign countries." Its income, which for the first year was less than a thousand dollars, advanced year by year, and in 1829 exceeded fourteen thousand dollars.

Down to that date, the term "itinerancy," as applied to the Methodist ministry, retained its proper etymological and usual lexicographical meaning, which has since been largely modified. Till then that ministry was chiefly "in the saddle," and as the Seventy, sent by Christ only to "the lost sheep of the house of Israel," went forth "without purse or scrip," so these going among the people of the land were expected, in military phrase, to "live on the country." But with changes wrought by the lapse of years it became at length almost a necessity to aid at the outset the adventurous pioneers who might be sent out to "take up new work." To provide and apply such subsidies was therefore the chief business of the Society for its first two or three decades.

The true missionary spirit—that which looks beyond its own home and kindred, and longs to carry the Gospel message to those who sit in the darkness of heathenism—was but faintly manifested in early Protestantism. It began to show itself, however, during the latter years of the last century, and in the early part of the present it was developed in organic forms

among the principal bodies of English-speaking Protestantism; and of this movement in evangelical Christendom the organization of the Missionary Society of the Methodist Episcopal Church, and its subsequent devotion to foreign missions, was a natural result. That, too, was the heroic age, the period of romance, in respect to foreign missions. The whole subject was seen in a *glamour*, not to say a *mirage*; the missionary seemed to go forth, "taking his life in his hand," with the combined spirits of the monk and the crusader. All that, however, is now largely modified, for the better in some things, but not entirely, for there is a legitimate place for enthusiasm in such a work, and it is only right that that element in human nature should be actively consecrated to the cause of Christ. The marvelous results of missionary work in Tahiti, South Africa, India, and Madagascar reported among the home churches, and supplementing the earlier stories of Hans Egede and Christian David, were firing the hearts of both British and American Christians, all of which found its appropriate expression, not only in the poetical imagery and spiritual inspiration of which Bishop Heber's missionary hymn is a bright example, but also in substantial deeds whose results remain. As now contemplated, after the lapse of more than half a century, that era is seen to have been "the fullness of the time," for the advent of the new spirit, and the inauguration of a new departure in the living Church. The call had gone forth, and all evangelical Christendom was responding, and the great heart of Methodism burned with a holy zeal to have a share in the glorious enterprise.

The occasion, which soon became more than an opportunity, for entering a foreign mission at length came to the authorities of the Methodist Episcopal Church from an unexpected quarter. The large development and apparently immovably fixed position of that greatest and most fearful anachronism of the age, American Slavery, had cast loose upon society a pariah class of free Africo-Americans, whose presence was at once a menace to the institution of slavery and an appeal to the pity of the benevolent and philanthropic; and strangely enough these two forces united to originate the scheme for colonizing them in Africa. In one of the earliest of these emigrant expeditions were found a number of persons who had been Methodists

in America, one of whom—Daniel Coker—was a licensed preacher, and these during the voyage united to constitute themselves a Methodist Episcopal Church, and so the Church was thus early set up in that distant land.

THE AFRICAN MISSION.

These things became known in the Church at home, and it was agreed that they should be understood as providential indications of its duty in the matter; and yet it was nearly two years before the work appeared in a practical form. It was determined that, as soon as the proper man for the work could be obtained, the work should be undertaken, and at length such a one was found in the person of Rev. Melville B. Cox, a native of Virginia, a man of good parts, of a most amiable spirit, and with deep piety, but in delicate health, and (consequently, perhaps) affected with a kind of dreamy melancholy. His career as a missionary was brief but brilliant. Before setting out for his distant field, he is reported to have said to a young friend on parting, "If I die in Africa, come after me, and write my epitaph: 'LET A THOUSAND FALL BEFORE AFRICA SHALL BE GIVEN UP.'" On his arrival at his post of duty he wrote back: "I have seen Liberia and live: It rises up yet as a vision of heaven." After only a few short weeks of earnest labors among formidable difficulties, he fell a victim to the acclimating fever. Re-enforcements went forward, a year or two later, and the Liberia mission was thenceforth a recognized fact. But in less than a year after the arrival of the re-enforcements, of the two missionaries, one had died, and the other had returned, leaving only one white person, a woman, in the field. Thus far the results achieved were much greater at home than abroad, in giving to the pent-up missionary spirit of the Church a method for expressing itself, and a mission field toward which to look and upon which to lavish its sympathies.

It has become, perhaps unduly, the fashion to speak of that mission as a failure, which is partly true and partly not. After all its mishaps and discouragements, due chiefly to the lack of effective superintendence, it has now more than twenty traveling preachers, and nearly three times that number of local preachers, and over two thousand Church members, which is about one tenth of the population of the Republic.

Besides the work done by the colored men, the mission has been the scene of some decidedly heroic labors by white missionaries, both as ministers and teachers, and in no other field probably have such labors been productive of better or more abundant fruit. The history of that mission, covering more than fifty years, is especially worthy of careful and honest study, in both its successes and its failures, the former of which demonstrate its abundant capabilities, and the latter stand out as beacon lights to show how things ought not to be done. And of the latter class of lessons the home administration has as much need as those in the foreign field.

THE OREGON (OR "FLATHEAD") MISSION.

Our second "foreign" mission, in the order of time, was that to the Indians beyond the Rocky Mountains, along the Columbia River. It forms a part of one of the most remarkable and romantic chapters of American history, and it has in itself certain peculiarly interesting circumstances. Of these we can write but briefly, although they are the conditions among which matters must be considered. From the time that Captain Cook, the famous ocean explorer and the first circumnavigator of the globe, drifted along our Western coast, and sighted from afar some of its headlands, until the extension of the boundary line on the parallel of forty-ninth degree of north latitude, the proprietorship of the region of the Columbia River had been an open question, which the fur traders sought to determine in favor of Great Britain, and the missionaries in favor of the United States—a strife in which, as every body knows, the missionaries were the winners. The story of the inception of that mission is an illustration of the proverb that fact is stranger than fiction. In the spring of 1832, four Indians, differing in appearance from any known tribe, appeared in St. Louis, then a small frontier town, saying, as best they could make themselves understood, that they had come from beyond the great mountains, sent by their people, to procure a wonderful book, sent from heaven, which they had been told that the white men possessed, and which made them great and powerful. They were "Flatheads,"—Nez-Perces—and Captain Clark, who made the famous overland journey in 1804-5, known in history as that of *Lewis and Clark*, and who was now in St. Louis, knew

something of their tribe. But it was cold comfort that the poor Indians received from those among whom they fell, and when they at length turned their faces westward, without the wonderful book, they said sadly, "We go back, and our people will die in darkness." Their story at length got abroad, and of course awakened a very deep interest. Dr. Wilbur Fisk, the President of Wesleyan University, became especially active in urging that the Methodist Episcopal Church should at once send out a mission to this interesting people, and the Church every-where seconded the call, and in 1834, when Captain Wyeth, the fur trader, set out with an expedition for Fort Hall, two missionary companies accompanied him—one, Methodist, consisting of Jason and Daniel Lee, Cyrus Shepard, and T. L. Edwards; the other from the American Board, consisting of Rev. Dr. Whitman and Rev. Samuel Parker and their wives. They proceeded that season only as far as Fort Hall, and the next year descended into the valley of the Columbia. Having ascertained that the "Flatheads," to whom they were especially sent out, were an inconsiderable tribe, and at that time gone away to a considerable distance, the Lees and their associates passed down the river to Vancouver, and soon after located and went at work in the Willamette Valley. The mission was vigorously prosecuted, both by preaching to the adults and teaching the children in school, and was quite largely re-enforced, two years later, by an overland company, and still more largely by a kind of missionary colony, which left New York in October, 1839, proceeding by way of Cape Horn, and arriving in the Columbia the next spring. But all these magnificent provisions failed to insure success, for causes now easily understood. The home office was wholly inexperienced in the conduct of such an enterprise, and those charged with administration of the work were evidently unequal to the undertaking. In 1846 Rev. George Gary was sent out from New York to supersede Mr. Lee in the superintendency, who, using the discretionary power given to him, proceeded to dispose of most of the property of the mission, and to bring the whole work, which had been a mission to whites rather than Indians, within the narrowest possible limits. In 1848 the General Conference instituted the Oregon and California Mission Conference, which four years later was divided into two,

and as both Oregon and California had become part of the territory of the United States, so the missions were no longer "foreign." In respect to the Indians, this, as nearly all other Indian missions, was largely a failure, but it was most timely, and afterward eminently successful in its influence over the incoming white population. Nor is there any good reason for suspecting either the zeal or the integrity of those charged with the work, though evidently they were not in all things equal to the duties devolved on them.

MISSIONS IN SOUTH AMERICA.

When the Methodist Episcopal Church began to look beyond the bounds of its own country for fields for evangelical enterprise, its attention was quite naturally directed to the countries of the southern portion of our own continent. The countries of that region had not long before become free states, most of them republics, and it was hoped that in all of them religious liberty would be granted. As early as 1832 the General Conference indicated its wish that a mission to that part of the world should be undertaken, and accordingly, in 1835, Rev. Fountain E. Pitts, of Tennessee, made an exploring tour down the eastern coast as far as Buenos Ayres, returning early the next year. The General Conference of 1836 again expressed its interest in the work, and recommended that at least two missionaries should be sent out. The points selected for occupation were Rio Janeiro and Buenos Ayres. To the former Rev. Justin Spaulding was sent, who was joined a year later by Rev. D. P. Kidder, as assistant missionary, and R. M'Murdy, as teacher. The work appeared to open favorably, and the missionaries, while acquiring the Portuguese language, engaged in preaching to the seamen of the port and distributing the Scriptures, both in the city and in the interior, in which they seem not only to have been allowed full liberty, but also enjoyed the warm sympathy of many of the officials and other chief citizens, encountering only such opposition as came from the wordy attacks of some of the priests. After three years' residence Mr. Kidder, on account of the death of his wife, was compelled to return home, bringing his infant child, and soon after the Board, alarmed at the state of the funds, declined to authorize his return, and a year later Mr.

Spaulding was recalled, leaving his work in the hands of the missionaries of the American Board, by whom it has been prosecuted with a good degree of success. The abandonment of such a work, among such conditions, appears quite inexplicable. The mission in Buenos Ayres was begun by Rev. F. E. Pitts, already named, in 1836, who entered into a work that had long been carried on by Presbyterian missionaries, but was about this time given up, somewhat as that at Rio Janeiro was afterward given up by the Methodists. As his visit was intended to be only a temporary one, and chiefly for observation, he gave place, after a few months, to Rev. John Dempster, who engaged heartily and successfully in his work, which, however, he was not permitted by the local authorities to extend beyond the resident foreign population, an inhibition which remained without any relaxation till 1852, when a more liberal policy was introduced. For nearly twenty years the work of the mission was thus shut up to the foreign population, which, however, was relatively large, and to a considerable extent made up of persons permanently domiciled in the city; and among these a successful and highly beneficial work was maintained. In 1839 Rev. W. H. Norris went to Montevideo, but found the city beset by a hostile army and the whole country convulsed with war. He was able, however, to enter upon his work among the foreign residents, and for some time to prosecute it with good prospects of success. A school of high grade was also projected at Buenos Ayres, under the direction of Professor Hiram A. Wilson—now of Saratoga—and soon a promising academy for children of American, English, and German residents was established. Mr. Norris also opened a school at Montevideo, and asked that a teacher might be sent to assist him. But in the fall of 1841, Mr. Dempster having returned temporarily, as he intended, to New York, it was resolved by the Missionary Board to discontinue the mission "for want of funds." The reasons assigned more in detail were that the Society was already in debt five thousand dollars, and "that our labors in South America have been less productive of visible good than we had hoped." As viewed at our distance of forty years, the treatment of all these South American missions appears quite inexplicable; and they compel to the conclusion that either less than the whole truth is revealed

in the records, or else that the missionary authorities at home were sadly, not to say culpably, deficient in faith and devotion to their work. And this view is confirmed and intensified by the fact that the foreign residents of both these cities strongly objected to the discontinuance of the missions and schools, and offered, if they could be renewed, to carry them on almost entirely at their own expense. This was actually done at Buenos Ayres, and a church was built soon after and placed under the care of Mr. Norris; and upon his return to this country in the spring of 1848 he was succeeded by Rev. D. D. Lore, and the work has been continued by successive appointments to the present time. Two mistakes, arising from inexperience and insufficient appreciation of the best methods for prosecuting their work, were here made by the missionary authorities: one, overcarefulness in respect to incurring debts and trusting to the future liberality of the Church to pay them, by which they permitted much well-begun work to perish; but this mistake has since been corrected, and the opposite policy has been practiced quite as freely as prudence would allow. The other mistake was in failing to sufficiently rely upon the people served for the pecuniary support of the work; and this they continue to be very slow to learn, greatly to the detriment of the home treasury and of the manly self-respect of the people served.

The later history of the work was not unlike that of the earlier days of the mission, though its later fruits were more encouraging. In 1856 Rev. William Goodfellow became its superintendent, and continued in that office for over ten years, during which time not only was the local Church at Buenos Ayres edified and increased in numbers, but some efforts were also made to extend the work to the native population. After Dr. Goodfellow's return, in 1870, Rev. Henry G. Jackson was appointed his successor, and ten years later he was succeeded by Rev. T. B. Wood, who had been for some years serving as a missionary in the country. He is now at the head of the mission, having Rev. J. R. Wood, his brother, and Rev. I. F. Thompson for assistants. The work has recently assumed a more decidedly aggressive attitude than at any previous time, and it gives promise of becoming really what its name imports—a mission to the people of south-eastern South America.

DR. DURBIN'S SECRETARYSHIP.

The middle of the century marked a crisis in the affairs of the Methodist Episcopal Church in respect to both the home administration and the extension of the foreign work. Neither of the three early foreign missions had proved satisfactory. Liberia, though it had been the object of very high hopes, and was looked to as the door opening to the heathen masses of the interior, and though vast sums had been lavished upon it, was not justifying the expectations of its friends. Oregon had ceased to be a foreign mission-field, both by its incorporation into the territory of the United States and by the diversion of the attention of the preachers from the Indians to the white settlers; and the South American mission was only a chaplaincy for the foreign population of Buenos Ayres. The home administration was by no means effective. There was a manifest lack of the knowledge and skill in adaptation in the home office which the longer experience of later years has brought to it. About that time Rev. Dr. Durbin became chief secretary, whose advent to the office constituted a new epoch in the Society's affairs. His first efforts were directed to the awakening a zeal for missions in the Church generally, for doing which he relied less on his own marvelous power as a public speaker than on, first, showing something to be done, and, second, by organizing the working forces of the whole Church for missionary action. The work in Liberia was strengthened, and (with a very doubtful liberality) its annual appropriation for several years averaged over thirty-five thousand dollars; and, as has been shown, the work in South America was resuscitated and given a new lease of life. The new mission in China (begun in 1847) was strengthened, and received liberal grants of money. Missions were also begun in Germany, Sweden, India, and Bulgaria. The Church responded grandly to these practical appeals from the home office, and from an income of eighty-four thousand dollars, in 1848, it increased steadily till it reached its maximum of six hundred and eighty thousand in 1872, the year of Dr. Durbin's retirement. During these years the entire structure of the Church's missionary arrangements was reconstructed, revolutionized. It had been simply a voluntary organization, through which the Church op-

erated, and hence the missionary administration of the Church is still spoken of as "the Society;" but now it was wrought into the organic structure of the Church, as among its direct and principal functions. Every local church is an auxiliary, every pastor an agent, every church officer a portion of the working force, and every Sunday-school is designed to be an active and co-operating agency.

The scheme, as a project, shows the mind of a statesman, and its successful organization and practical operation indicate rare administrative abilities. Many wise and excellent men had given their earnest thoughts and prayers, as well as the diligent labor of their hands, to the interests of the cause of missions in the Church, but it was for Dr. Durbin to animate with a new life and thoroughly marshal its working forces for efficient action. Its present greatness and its multiplied fields of labor, upon which the sun never sets, is his best monument.

THE CHINA MISSION.

Long before any such had been undertaken, it had been felt that the Methodist Episcopal Church ought to have a well-established mission somewhere in the great outlying world of heathenism, and an answer to this feeling found expression in the year 1847, when a missionary expedition sailed for China. Two young men, Messrs. Collins, of Michigan, and White, of New York, were chosen for the work, who sailed from Boston for Canton, having Foochow for their point of destination. They were furnished in their own persons with fair natural parts, a college education, (and Mr. White had also a medical education,) personal piety, and zeal for souls. They lacked maturity of mind and heart; they knew very little of public life and the ways of the world, and, in common with nearly all Christendom, they knew very little about the philosophy and the practical working of missions among non-Christian peoples. Six months after their departure they were at their place of destination, ready to begin their wearisome preparation for their work, to master the language and to gain access to the people. They were disliked, as "foreigners," and became objects of curiosity by reason of their complexion and their dress; but this soon changed to indifference, or only served to mark them as objects for the cupidity of the average Celestials. In

October, of the same year, a re-enforcement was sent forward, consisting of Rev. Henry Hickok, with his wife, (but on account of his failing health he was compelled to return the next year,) and Rev. R. S. Maclay, a name that has since become famous in the work of missions. All of these, however, except the last, were compelled to abandon the field after only a few years, and before seeing any real fruit of their labor, leaving Mr. Maclay in the superintendency. In 1851 the mission was further strengthened by the arrival of Rev. I. W. Wiley (now Bishop) and Rev. James Calder, and two or three years later Revs. E. Wentworth and Otis Gibson. But affairs were not hopeful; not a convert had been made; the government was unfriendly; the mission suffered greatly from sickness and deaths, especially among the females, and at one time only Mr. Wiley and his wife remained at Foochow, both in delicate health, the latter dying soon after. The first baptism took place in 1857, ten years after the commencement of the mission, and twelve more during the year. Rev. S. L. Baldwin joined the mission in 1858. Whether this want of success at the beginning was a necessity of the case, or owing to the want of that kind of faith in the missionaries which expects present results, and obtains them because they are expected, cannot now be determined; but from the date of the first baptism the work has proceeded steadily and hopefully, and the Foochow mission has been recognized by competent judges as among the best of its kind. Through its action Christianity has been naturalized in China, so that it is no longer a foreign religion, and the mission itself has become multiplied into four distinct works, located, at somewhat remote points, in Central, Northern, and Western China.

INDIA MISSION.

As soon as Dr. Durbin came to the missionary secretaryship his attention was directed to India as a desirable field for missionary occupation. Accordingly, at his suggestion, the General Committee, in November, 1852, placed the necessary funds at the discretion of the Board of Managers, to be used for opening a mission in India. After this it was felt that the next important consideration in the case was to find out the right man to inaugurate the work, as only to one of mature

years and tested ministerial character could such an enterprise be intrusted. Accordingly, after some delay and much correspondence, choice was made of Rev. William Butler, of New England Conference, an Irishman by birth, educated at Didsbury College, and formerly a traveling minister of the Wesleyan Connection. He sailed from Boston in April, 1856, and in September following was in Calcutta. After a full and brotherly consultation with some of the chief missionary workers in India, it was determined to select the north-western provinces—Oude, Rohileund, and Gurhwal—lying between the Ganges and the Himalayas, as the places to be occupied. Having canvassed the territory and estimated its requirements, Mr. Butler concluded that to effectively operate the proposed work twenty-five missionaries would be necessary, and for these he asked. Of course this requisition could not be at once complied with, and very soon other events demanded the attention of all in India. The very next year the Sepoy Rebellion swept over India like a tornado, and for the time all other interests were in abeyance. In the spring of 1858 two additional missionaries—Messrs. Humphrey and Pierce—having arrived, and also a resident Englishman, Mr. Josiah Parsons, a local preacher, having been accepted as an assistant, work was actually begun at Bareilly, in the far north-west, learning languages, arranging for homes, opening schools, and preaching to the European residents. These were the beginnings; the history of the years that have followed, their labors and trials, and, above all else, their successes, would require volumes for their full statement. It has been specifically a working mission, with every thing to be accomplished by steady and persistent efforts. It is chiefly a mission among heathen idolaters, but also in the presence of a dominant nominal Christian civilization, and under the protection of a Christian government. In the larger towns and along the lines of travel are found, in considerable numbers, English residents and their mixed-race descendants, called Eurasians, and all through the land are a large number of Mohammedans, the descendants of earlier conquerors, proud, bigoted, and fierce, and restrained from violence only by their later conquerors, the English. But the great body of the people, numerically, and their multitude seems like the “leaves in Vallombrosa,” are Hindus, the an-

cient people of the land, of many castes, each separated from all others by impassable barriers, most of them very poor, ignorant, superstitious, and both mentally and morally degraded, with only the fewest present sources of enjoyment, and utterly without hope. The attempt to Christianize such a people must be a labor of love, to be sustained only by the most unbounded faith in the saving power of the Gospel; and yet, that it is a hopeful work is demonstrated by substantial results.

The India Mission has been prosecuted on a broad and liberal scale from the beginning. About fifty missionaries, proper, have been employed, with more than as many women, either wives of missionaries or else teachers under the care of the Woman's Foreign Missionary Society. No doubt some mistakes have been made in its affairs, in the appointment of missionaries and in the internal administration; for those who have made the former are not infallible, and those who have been charged with the latter have all along justified their claim to be human. And yet it stands forth to-day, after the experiences and tests of a quarter of a century, a *model mission*; eminently such on account of the devotion of its members to the one great work of saving souls, for the steady persistence of the missionaries in their appropriate work in the face of great difficulties and discouragements, and of the broad and enlightened statesmanship of their plans and purposes. And in all this the work has been liberally sustained by the home office. Nearly one and a half millions of dollars have been given to it, and all its interests have been cared for and demands responded to with a truly parental liberality; and after all requisite deductions have been made, it may still be claimed that the results achieved abundantly justify all the outlay that has been made in money and labor. These are now embodied in an Annual Conference, after the home model, containing 21 American ministers, 10 Anglo-Indians, 11 ordained and 40 unordained native preachers, 400 native helpers of various kinds and degrees, with 3,200 Church members, 8,000 children in day-schools and 12,000 in Sunday-schools, 22 houses of worship, and church and school property valued at considerably more than \$300,000. These churches, made up for the most part of the very poorest of the poor, are also beginning to contribute a considerable per centage of their own church expenses.

SOUTHERN INDIA—WILLIAM TAYLOR.

While in India, though a little out of the order of time, we may pause to notice the work in the southern portion of that vast and populous country. It was an old mission field long before the agents of the Methodist Episcopal Church had entered that country; but still there was, and there still is, an abundance of unoccupied room in every portion of that immense field. Near the end of 1870 Rev. William Taylor, in the course of his seven years' evangelistic tour round the world, came to India, and during the next year labored chiefly among our missions in Northern India, preaching in English wherever he could get hearers, and through an interpreter to the natives, not without good results, but not entirely to his own satisfaction. In November of that year he was in Bombay preaching in English, at first in the chapel of the American Board's Mission, and afterward in a large hall. He had now struck the right vein—had found a people to whom to deliver his message. It is estimated that there are in India, chiefly in the sea-port towns and along the principal lines of travel, not less than 150,000 Europeans, or the children of such, (Eurasians,) English-speaking, nominally Christians; many of them somewhat educated, often men of very positive characters, but socially outcasts, and for the most part entirely godless. These were just the men to appreciate the street-preaching apostle of San Francisco, and toward them Mr. Taylor especially directed his evangelistic efforts; and, like the publicans and sinners of the times of Christ, they heard him gladly, believed, and were converted. Afterward the work spread to Poona, Kurrachee, Madras, and Calcutta; and in all these places souls were converted. And now came the more difficult question, What shall be done with them? for they must have spiritual nurture or they will perish, and their last case be worse than the first. The first expedient was to organize them into "fellowship bands," each with its appropriate leader, not unlike Mr. Wesley's "Societies;" but later, yielding to the requirements of the case, Mr. Taylor gave them a virtually complete Church organization. The work also called for additional ministerial labor, and such was supplied partly by old residents of India, now quickened into new religious activity, and partly by new-comers from

America, drawn thither, without any formal appointment, by the fame of Mr. Taylor's work, and some, a little later, by episcopal appointment; but in all cases they were to depend upon those among whom they labored for their maintenance. In December, 1873, Bishop Harris having gone thus far around the world, from east to west, came to India, and with the hearty concurrence of all parties erected Mr. Taylor's churches into an integral portion of the Methodist Episcopal Church, constituting them a district of the India Conference. In 1876 these were given a separate organization of their own, as the South India Conference, a mission of the highest type in respect to its evangelistic aggressiveness, and eminently Pauline, in that it is built upon no man's previous labors; but, unlike almost every other mission, it has been from the beginning self-supporting, never having received a dollar from any missionary organization, beyond its own bounds, for either the maintenance of its laborers, or for building its houses of worship, its schools, or its dwellings. Its success and the growth attained are the vindication of its policy, and though its conditions may have been exceptionally favorable to such an undertaking, still it has demonstrated the possibility of missions among non-Christian peoples without outside support. That work, as it stands forth to-day, is Mr. Taylor's vindication, made effective, however, by a most noble band of his fellow-laborers in the Gospel.

BULGARIA.

Among the favorite schemes that engaged Dr. Durbin's attention during the early years of his administration was the mission in Bulgaria. When Kossuth was in this country, in 1851, he called attention to the openings in European Turkey for Protestant missions. The officers of the American Board considered the case, but decided that they could do no more in that region than they were already doing; but suggested that the Methodist Episcopal Church should be invited to consider the case. The subject was accordingly referred to the General Committee by the Corresponding Secretary, in November, 1852, with a decided expression in its favor, and the sum of \$5,000 was placed at the disposal of the Bishop in charge of foreign missions for the commencement of the work. Bulgaria was selected, as an unoccupied field, at the suggestion

of Dr. Riggs, of the American Board, at Constantinople; but nothing was actually done till more than two years later, and it was not till 1857 that missionaries were sent forward, when Revs. W. Prettyman and A. L. Long began their work at Shumla, on the Black Sea. In November, 1858, Rev. F. W. Flocken, who spoke both Russian and German, was added to the missionary force. In 1859 Mr. Long removed to Tirnova, where, near the close of that year, he began preaching in his own house to such companies as he could collect, which quite naturally awoke the opposition of the priests of the Greek Church, though some of a better class showed him great favor; among them was Gabriel Etieff, who had before been in the employ of the British and Foreign Bible Society, and who now became Mr. Long's assistant and colporteur. At the same time Messrs. Prettyman and Flocken continued their studies of the Bulgarian language at Shumla, the former preaching in English and the latter in German to the resident foreigners. The next year Mr. Flocken began work at Tulteha, on the Danube, preaching and distributing tracts, as opportunity offered, in Bulgarian, Russian, German, and English, and a little later he opened a school in his study, which was soon attended by more than fifty children, and most of these were also induced to attend the Sunday-school for religious instruction. Here three or four Russians were baptized, and the beginnings of a real evangelistic work appeared. But the whole country was rocked by both political and religious controversies; the Bulgarian Church laity, especially, desired to be separated from the authority of the Greek Patriarch; the Papists were intriguing to have them united to Rome, and the political state of the country was on the borders of revolution. All hope of reviving and using, as an evangelical agency, any of the churches of the country was at length abandoned, and, in utter despair of accomplishing any thing, Mr. Prettyman resolved to abandon the mission and come home, and Mr. Long removed to Constantinople in order to make that city the base of his further operations. Here (1863) he was associated with Dr. Riggs in the revisal and publication of the Bulgarian Testament for the British and Foreign Bible Society. He also issued, during 1864, a small paper, "The Morning Star," which had a considerably extensive circulation among the

Bulgarians; and though the work of evangelization made very little visible progress, precious seed was being sowed among that people which has since yielded fruit. In 1865 Bishop Thomson was in the mission, and, with Mr. Long, visited the chief points in Bulgaria, and it seems that he was deeply impressed with the apparent possibilities of the work; and on his return he recommended re-enforcements, which, to some extent, were sent forward. A real revival occurred at Tultcha, and also at Sistof. A long series of conflicts, persecutions, successes, and discouragements make up the record of the decade, 1870-80. Mr. Long accepted a chair in Robert College, most of the missionaries left the country, and for a time the work was abandoned by the home authorities, to be renewed again the next year, 1873.

In 1874 Bishop Harris visited the mission, called all the workers together—American and natives—and reorganized the work, which seemed to him to be full of promise. But with the next year came the Russo-Turkish war, of which Bulgaria was the battle-field, and the whole land was swept with a hurricane of destruction and massacre, ending in the erection of the independent Principality of Bulgaria. During these fearful years the mission was entirely broken up and scattered, and a large part of the converts were actually massacred by the Mussulmans, and all the missionaries were called home. But at the earnest prayer of the native preachers in the country, and with the hope that in the new order of things, in free Bulgaria, something better could be done, in 1878 Mr. Flocken was directed to return, which he did, and was not long after followed by Messrs. Challis and Lounsberry, and Messrs. Economoff and Thomoff, native preachers, who had been for some years in this country, students in Drew Theological Seminary. The work, thus renewed, has advanced only moderately, but perhaps not the less hopefully, and in the judgment of the home administration it still affords promises of ultimate success. Probably both the possibilities and the difficulties of the work have been underestimated; the working force has never been equal to the demands made upon it, nor have the means at its disposal been adequate, and the men themselves, faithful and godly missionaries, have not been for the most part endowed with the requisite force and tact, breadth of views and executive talent

that the work in a pre-eminent degree requires. In respect to silent moral educating influences no doubt Dr. Long has rendered an inestimably valuable service, both political and religious, to Bulgaria; but to redeem that land it must be taken hold of with a strong hand. The Church must move upon it in force if it is to go up to possess the land.

ITALY.

In Roman Catholic countries and among peoples of the Latin race two missions have been undertaken comparatively recently: in Italy and in Mexico. A mission to Rome was the life-long dream of that veteran hater of Romanism, Dr. Charles Elliott, who for forty years ceased not to press the subject upon the Church, but who died without seeing even the beginning of his Church scheme, though possibly the influences that he left behind him at length became effective, for a member of his family (Dr. L. M. Vernon) was at length the founder of that mission. After the decease of Dr. Elliott, Rev. Gilbert Haven (Bishop) became its champion, and he succeeded (in 1870) in procuring a grant from the Board of Managers in its favor, and in 1871 the work was actually begun, Dr. Vernon being sent out to explore the land, and, if found practicable, to begin the work. The Wesleyan Church of Great Britain were already in the country, having missions established at many of the chief centers, and at their first meeting "Rev. Mr. Piggott, the Wesleyan Superintendent, proposed the union of their forces and ours in one missionary movement, to constitute one *Italian Methodism*, believing that such united action would be approved and sustained by the Wesleyan Missionary Society. Dr. Vernon at the time concurred in this proposal and reported it favorably to the Mission Rooms. . . . The Board steadily advised a Methodist Episcopal Mission," (Dr. Reid.) As the Wesleyans were first in the field, the complaint against us for "intrusion" is not without some semblance of justice, if indeed there can be such a thing as "pre-emption rights" among Churches, or as between distinct but fraternal Methodist bodies. As simply a question of policy, having the best interests of Christ's Kingdom and the advancement of "Ecumenical" Methodism for its object, the refusal to accept the proposition for united action, and for the localization of

Methodism in Italy, self-governing and largely self-supporting, it is at least open to some questioning. As the result of that determination there are now in Italy two Methodisms, of which ours is the second in age and in numerical extent, operating in the same general localities and sometimes in the same towns, a policy which would seem to be not altogether favorable to either economy or "fraternity." In 1872 Rev. F. A. Spencer became connected with the mission, but continued only one year. Bologna was first selected as the seat of the mission, which has since been transferred to Rome, and its working force augmented by the accession of a number of able and valuable native laborers, both Protestants and converted Romanists. The conversion of Count Campello, and his *quasi* and temporary connection with our work, was an event rather notorious than really profitable. The progress of the mission under the wise and energetic administration of Dr. Vernon, who is its only American minister, has been steady and as rapid as could be expected. The work has been organized as an Annual Conference, having (in 1881) thirteen native preachers, with about a thousand Church members, two church buildings with parsonages, of an aggregate valuation of thirty-three thousand dollars; *two hundred and forty-two* Sunday-school scholars (!), and two hundred and sixteen dollars (twenty-one cents per member) contributed for self support (!!). Probably future reports will set some of these things in a better light, for it may be hoped that even Italian Methodists will be taught that "the collections" are inseparable parts of their religion. If not too late, it might be wise to reopen the subject of the consolidation and naturalization of the now separate Methodist bodies in the kingdom of Italy.

MEXICO.

The second mission among peoples of the ecclesiastical and ethnic type referred to above is that in Mexico, undertaken about ten years since. In November, 1871, the sum of ten thousand dollars was placed in the hands of the Board of Managers to be used in the interests of a mission in that country, if found to be practicable. A year later, Dr. William Butler, the pioneer of the mission in India, was sent out to explore the field, and, if the way should seem to be open, to commence

the work; and before the end of 1873 he was fairly settled down to his work, and was joined the same year by Rev. T. Carter, of New York, (who returned the next year,) and a little later by Rev. J. W. Butler (his son) and Rev. C. W. Drees, (now in charge.) Dr. Butler entered upon his work with characteristic vigor and boldness, managing his somewhat delicate relations with the government with admirable address, and, despite all obstacles, the mission has been a success from the beginning. It has required a rather liberal use of men and money, administered in some cases without very exact conformity to the instructions from the missionary office, but so as to *bring things to pass*, which, though, perhaps, not always a safe method of proceeding, is to some extent justified by the outcome, especially as compared with the conservative feebleness exercised in some other cases. Its statistics for 1881 show nine foreign and eight native missionaries, about seven hundred members, and nearly the same number of Sunday-school scholars; it has nine church buildings, valued, with other real estate, at nearly a hundred and twenty thousand dollars; and best of all in what they promise, the contributions of the churches for their own running expenses make a decidedly respectable showing. If the Mexican mission has been a rather expensive one, (costing about two hundred thousand dollars to date,) it has something to show for this outlay. Here, too, our work is proceeding side by side with that of another Methodism, (the Church South,) suggesting thoughts of a desirable consolidation.

JAPAN.

Nearly simultaneously with the opening of the two last-named missions was the beginning of the strictly heathen mission in Japan. The first steps toward its establishment were taken in the autumn of 1872, and the next year Rev. R. S. Maclay, of the Foochow (China) Mission, who was then in this country, was appointed its superintendent. He was soon followed by Revs. J. C. Davison, Julius Soper, and M. C. Harris, and their wives, and, not much later, by Rev. I. H. Correll, (from China.) Bishop Harris also visited Japan, almost at the same time, and aided by his counsel in the beginning of the work. The work so begun was a marked success from its incipency, presenting a marked contrast with that at

Foochow, for in a little over two years the first converts, a gentleman and his wife, were baptized. The progress of this mission has been from the beginning simply marvelous as to its early success, its steady and relatively large increase, and especially its decided and wholesome religious character. To this no doubt the peculiar state of mind of the Japanese at the time largely contributed; the deference of all classes for our western, and especially American, civilization and ideas, and their loss of faith in their ancestral religion, without relapsing into general unbelief and indifference. But the missionaries themselves went there expecting early and abundant results, and for these they lived and labored and believed, and it was done for them according to their faith. There are now in that field, occupying the chief cities, twelve foreign missionaries, distributed, with their native preachers (seven ordained and eight unordained) in three districts, and more than six hundred Church members, and every department of the work shows signs of a wholesome vitality. In that country, also, there are already two or three other kinds of Methodist missionaries, suggesting the inquiry whether both fraternity and efficiency might not be promoted by a closer, organic union.

GERMANY.

German Methodism, of the specific type represented by the Methodist Episcopal Church, both in America and Europe, is inseparably associated with the name of Rev. William Nast, who, in early life a student at Tübingen, a classmate of David Frederic Strauss, came to America in 1828, utterly without faith, but very ill-at-ease, and having come into certain Methodist associations, he was converted at a Methodist revival, at Danville, Ohio. He soon after began to preach, but found himself unable to use the English language, and therefore his efforts were turned toward his own countrymen—emigrants. Out of these labors grew up the now widely-extended German element in the Methodist Episcopal Church, whose history, however, does not fall within our present design. The German Methodists in this country not only reported to their kindred at home the news of their newly-found salvation, but also soon began to cast longing looks toward the fatherland, and to plead that some one of their ministers might be sent a

missionary to Germany; and accordingly, in October, 1849, Rev. Ludwig S. Jacoby, a converted Israelite, who had been laboring in St. Louis, was appointed to that service. But coming to his own people he found that they cared very little for himself or his mission; that Bremen, where he proposed to begin his work, was little better than a heathen city, with its Sabbath desecration, its unfrequented churches, its unspiritual but exclusive ministry, and every-where prevalent worldliness. He, however, entered upon his work in faith, though against appearances. A hall for public worship was procured in Bremerhaven, and in due time souls were converted, as the missionary expected. A Sunday-school was established, a rather rare institution in Germany at that time; a small weekly paper, *Der Evangeliste*, was published, and other appropriate measures used to keep the work in motion.

In 1850 Messrs. Louis Nippert and C. H. Doering, natives of Germany, but naturalized American citizens, were added to the mission, and Dr. McClinton also visited it, and aided by his presence and counsels in the work. In 1852 was held the first formal session of the missionaries for mutual consultation respecting their work, and in 1856 it was erected into a "Mission Conference." From that time onward, through great labor, some peril, and a pretty liberal outlay of money, the work has spread nearly all over Germany and the German cantons of Switzerland. It has a membership of nearly 12,000, about 70 traveling and 50 local preachers, and 20,000 in the Sunday-schools; 75 churches and 50 ministers' "houses," together valued at \$400,000; also a large amount of school property, including an endowed theological seminary—the Martin Institute—which has been presided over by Dr. W. F. Warren, President of Boston University, and by Dr. J. F. Hurst, (now Bishop Hurst,) and is now under the presidency of Dr. Arnold Sultzberger, a Swiss. In it a large share of the members of the Conference have been trained for their work. There is also, after the almost universal fashion with Methodist bodies, its "Book Concern," with its weekly "Evangelist," and the needed supply of Sunday-school and missionary publications, as well as "books of the general catalogue."

These statistics show very clearly that our variety of Methodism is fairly established, "grounded and rooted," and some-

what "built up" in the land of the Reformation; and yet ours is only one of several varieties, one of which, the British Wesleyan, preceded us in time, and has also become well grounded and somewhat numerous in a number of the chief cities. There are also one or two other American varieties operating in that country. On this subject a late annual report of the mission remarks: "It would be a means of progress if the several branches of the Methodist Church in Germany were united. We should need fewer preachers and chapels, and the impression we should make on other denominations would be a good one," all of which is too evident to be for a moment questioned; and since every body confesses that it ought to be, how is it that nothing effectual is undertaken looking to such a consummation? Is it not about time that the Methodism of Germany, now forty thousand strong, with its nearly two hundred traveling preachers, should be emancipated from its foreign and colonial condition by consolidating itself into an organic unity, a *German Church*, not an American or an English exotic, standing in its own individuality, self-governing, and, much more largely than now, self-supporting?

Spiritually, German Methodism possesses some marked characteristics. It shows very clearly the mingling of American and German peculiarities, while Dr. Nast's marked type of religious experience has affected it quite largely, and for its good. It is somewhat pietistic, and yet not wholly without rationalistic tendencies, nor is it subject to any strong puritanical tendencies. It is somewhat sturdy in the assertion of its own thoughts, perhaps a little restive under authority; but having been accustomed from the beginning to look abroad for help, there has not been the best possible development of the spirit of manly independence and self-reliance. American Methodism attained its majority and became an independent body at eighteen years old, having cost the Mother Church *one hundred and fifty dollars*. German Methodism has reached nearly twice that age, has received from the parent body not less than a million dollars, and is still a minor and a beneficiary.

SWEDEN, NORWAY, AND DENMARK.

The Methodism of the Scandinavian Kingdoms originated in New York City in 1845, when Rev. O. G. Hedstrom, a

member of the New York Conference, a native of Sweden, was appointed a missionary to the Swedes in the lower part of the city, of whom it was said there was not less than three hundred, with no provision for their religious culture. An old vessel, that had before been prepared and used as a place of worship, was obtained, and the work commenced. Pastor Hedstrom—by which title he was called by his countrymen—was evidently peculiarly adapted to the work to which he was thus called. He was in the prime of life, not specifically an educated man, of fair natural abilities, with the kind of magnetic enthusiasm that characterizes the people of the northern kingdoms, to which mental qualities the peculiar stamp and impulse of American Methodism was now added. He seemed never to have had a rationalistic doubt, and his faith in the power of the Gospel to save all men was unlimited. His preparation for and his call to this work reminds one of Dr. Nast's in respect to the Germans, both by their coincidences and their contrasts. The entire conditions and arrangements of the work were eminently opportune. The "Bethel Ship" soon became all that its name implied, and its fame was spread over all the seas, and every port into which Swedish or Norwegian sailors came. By a happy coincidence, which may without superstition be termed providential, soon after the beginning of this work the streams of Scandinavian immigrants, which have since swelled to so great a volume, began to flow into this country; and these were met at their coming by Pastor Hedstrom and his helpers, and so the "Bethel Ship" became known as a kind of immigration office, where many a forlorn stranger heard his native tongue in the land of his exile, and received sympathy and direction, mingled with warm and affectionate religious instruction. These, in passing away into the remote North-west, carried with them and naturalized in their new homes the form of Christian life which they had learned at the "Ship," and from these have grown up the now extensive and vigorous Swedish missions and churches in all the North-western States and Territories. And as many of the converts made at the "Bethel Ship" were sea-faring men, these, on returning to their own country, told among their kindred and acquaintances the story of their conversion, and soon the fire was kindled among them also. Numerous

letters were likewise sent home by the converts, telling the same wonderful story, and through their influence many a susceptible heart was impressed, awakened, and saved; and so in both Sweden and Norway the story of early German Methodism was repeated, with certain natural variations, and with even more remarkable spiritual features.

A Swedish sailor, Mr. John P. Larsson, was converted at the "Bethel Ship," and soon after returned home, where he began to publish abroad the great things that had been done for him; and, though he bore with him no Church authority, he soon found himself forced into the work of preaching Christ and of caring for the newly converted. And as the work detained him at home, and grew on his hands beyond his powers of administration, he sent the Macedonian cry across the ocean, to Pastor Hedstrom, for assistance and instruction. The Missionary Board recommended that Mr. Larsson should continue in the work, and also voted two hundred dollars for his immediate use; and so Methodism became a fact in Sweden, with the converted sailor for its evangelist. In 1855, while Mr. Larsson was engaged in an extensive and powerful revival at Calmar, he was joined by Mr. S. M. Swensen, a layman from New York, a class-leader at the "Ship," who entered heartily into the work, and continued his labors there for several months; and thus the Methodism of these parts assumed from the first the characteristics of a deep and earnest spiritual revival, to which the Scandinavian character appears to be specially adapted. At the same time, and in much the same way, the work proceeded in Norway, first under the labors of Mr. Peterson, who was joined in 1856 by Rev. Christian Willerup, a native of Denmark, who had been from his youth in America, where he had entered the itinerant ministry. A few years later Mr. Willerup was sent to his native land, to plant a mission in that kingdom also. The progress of the work in the three Scandinavian kingdoms for the last twenty years has been a steady growth in numbers and strength, until it has become firmly established in all the chief centers, and widely diffused among the smaller towns and the rural parishes. The petty annoyances by the local officials, encountered at the beginning, have nearly ceased, the more certainly and effectually because it is known that King Oscar himself bears no unfriendly

feeling toward the movement. At present the work in each of the three kingdoms has its own organization, those in Norway and Sweden being constituted Annual Conferences. Sweden has 67 traveling preachers, 9,232 members, 57 church edifices, and a still larger number of halls and other buildings used for public worship. Norway, 46 ministers, 3,375 members, and 22 churches, while in Denmark there are 9 ministers, 798 members, 7 churches, and 50 other places of worship. The whole amount of appropriations to these missions from the beginning is rather more than three quarters of a million. Their church property amounts to nearly three hundred thousand; their annual contribution for church building and for the support of their ministers to about four thousand. It may be hoped that in the near future their contributions will much more nearly approximate their expenditures, for large and long continued feeding is always unprofitable.

At this point, want of room compels an abrupt closing with the "improvement" of the fact presented that we intended to make. What we have shown is, however, the best possible argument for both the demand for the work described, and the fidelity and efficiency with which it has been prosecuted. The Methodist Foreign Missionary work stands before the Church and the world, deprecating no amount of honest and fair criticism, and seeking to be justified as to the past and trusted for the future, and only so far as its own record shall challenge such treatment. In another article we may attempt to bring into view some of the lessons learned by this half-century's experiences.

ART. VII.—THE PROBLEM OF OUR CHURCH BENEVOLENCES.

[SECOND ARTICLE.]

THE parting command of the Son of God to his disciples was, "Go ye into all the world, and preach the Gospel to every creature." The majesty of these words is absolutely unparalleled. Jesus often spake as never man spake, but in uttering these words he spake as he never spake on any other occasion to mortal hearers. No other words ever spoken to any class of

human beings ever imposed or defined such an obligation. Perhaps he never uttered any other command to men with such a concentration of motive. The gathered intensity of his life-long purposes and love was in his words. They were spoken with the power that could pledge the guidance and energy of the Holy Ghost about to fall upon the wondering hearers. They were intensified with the purpose of resuming the scepter of omnipotence, now for the first time taking it with the hand of glorified humanity. And he spoke them with his mind filled with plans and purposes of preparation among the many mansions of his Father's house, to receive the mighty tide of redeemed humanity to be turned heavenward by those obeying this command.

These words were to rouse and rally and inspire men to a life-work of the loftiest and most sustained heroism, and to test the fidelity and capacity of every one called to be a disciple; and on the manner of the reception of this Gospel he then and here predicated the salvation or damnation of every hearer.

O, miserably do they err who deem their Christian duty done when the Church at home is well sustained! The Church of Christ is organized as an invading army, and the home Church is its base of operations. But what shall we say of an invasion whose utmost success is that of standing still? Is not that resisting enemy already triumphant that can confine the attention and resources of his invader to works of self-preservation? Instead of conquering, the Church is ever in danger of being overcome by the spirit of the world; and such is the temper of the foe, that the most vigorous offensive is the best, the safest, and the cheapest defensive measure.

The Church as a local institution exists for a twofold purpose: First, for the conversion of sinners in its vicinity and the edification of its members, enforcing on them the duty of a life of holiness and self-denying consecration to the service of God. Second, to organize and execute measures for giving the Gospel to the regions beyond.

But can that be a true conversion at all that does not carry with it some important knowledge of the life and work of a believer? And can that be a sound edification that allows one of the foremost of duties to fall into desuetude and forgetfulness? There is no escape from the conclusion, that just in

so far as a Church is not disciplined to the duty of the world's conversion, so far it is in the condition of the blind led by the blind.

Wherever the Church is spiritually alive the ear is open to the Macedonian cry, and the heart feels the force of the Saviour's great command, and the response is proportioned to the degree of faith working by love and the knowledge of the subject possessed by the Church at the time.

The response to Christ's command by the Churches in this age is almost entirely in their organized benevolences for aggressive evangelical work. It is so in the Methodist Episcopal Church. Here the Missionary, Church Extension, Tract, Sunday-School, Freedmen's Aid, and Educational Boards and Societies, together with a proprietary interest in the American Bible Society, these almost exhaustively constitute and measure what this great Church is doing toward the world's evangelization. Beyond these are but few fragmentary efforts which, like the aerolites among the planets, scarcely count in their attraction or impact. An occasional sporadic exception only proves a lesson of needed enlargement and perfection of method, and is quickly learned. These are parts of the great missionary movement. They are parts of unequal magnitude, but each indispensable, and none can be neglected without impairing the efficiency of the whole, and it is doubtful whether for years to come any one of them could be consolidated with another without loss to the whole.

Hence the immense importance of these benevolences, which not only gather and use the material resources, but also call forth and fix upon their objects the prayers and faith-power of the Church.

WHAT IS THE MEASURE OF THE CHURCH'S OBLIGATION?

To this question we get the uniform answer from every side, as in case of any truism, that the obligation is only measured by the ability; but when we ask for the measure of the ability the answers are innumerable and endlessly discordant.

Churches enough to make whole Conferences, and large ones at that, are giving a few pennies per member and declaring themselves at the utmost limit of their ability; they groan under their burdens, and think one of the chief reasons why

they are so often behindhand with their finances is because of the drain of the benevolences on their resources, and many of their leading members would think an attempt at an advance only a proof of rashness.

At the other extreme, with a curious gradation between, are persons of high intelligence, and always careful in forming their opinions, who believe the evangelical Churches now possess potentially the spiritual and actually the material resources to carry the living Gospel to every human being within ten years, and that, too, without asking a single individual to do any thing unreasonable, or to make a sacrifice greater than many are now making for the blessed Master with joy and gladness. They are persuaded that if all believers should gather as one man at the mercy-seat—as was intended by the original projectors of the Week of Prayer—and fixing their minds on the one object alone, ask the Lord for the world's conversion, and for the baptism of the Holy Ghost upon themselves every one, to fit them fully for their part of the work according to God's provision and measure, and if they should persist, Pentecost would be re-enacted on a scale as broad as evangelical Christendom, and the Spirit would call out tens of thousands who would go abroad with power that would force itself through the resistance of unknown tongues; and even by the preaching through interpreters—as with Brainard among the Indians at Crosswicks, and Taylor in South Africa, and many others of less renown among men—conversions with power would occur by hundreds; and God, honoring his servants as he always does when they are faithful, would pour out his Spirit upon the heathen till the very rumor of the coming Gospel would cause them to gather together by thousands—as in Fiji and Madagascar, beyond where a missionary had ever trod—and call upon the God of the Christians to accept them, and to send them a teacher to tell them the words of life. Then what a field for the coming preacher to broadcast the Word! Out of these multitudes of believers there would not fail to arise many a Luther and many a Knox, many a Wesley and many a Whitefield, many an Asbury and many a Nast, to complete the work of evangelization, and organize these newly-conquered provinces of the kingdom of God. The money? A needed million is so hard to get now. Hundreds

of millions would be needed then, and these would be forthcoming as spontaneously as the shekels at Pentecost, or as the offerings of the Macedonians, made beyond their power, in the depths of poverty and affliction, urging them upon Paul when they had such weighty reasons for keeping them at home. He only prays the Spirit of God into his imagination and not into his heart who does not pray up within himself a liberality as royal as the king's sons. Would the Church be impoverished? Nay, but enriched by perceiving many of her own outlays to be needless, and by accessions from every class, high and low, who could reimburse her five fold every year without loss to themselves out of the savings from expensive vices.

Another answer to the question of the Church's ability is furnished by what is actually now being done by a part of the Church. There were, in 1882, more than twenty thousand members of the Methodist Episcopal Church who gave more than their full share of an aggregate of twenty millions of dollars to these benevolences. That is to say, if each member of the Church of equal ability with these respectively had contributed as they did, the sum would have exceeded twenty millions. And it is probable that hardly any of these noble givers have overdone their giving, and that an increase of their piety, wisdom, and knowledge of the matter would increase the contributions of nine tenths of them. It is certain that these collections appear to them less burdensome than they appear to any other class of the Church's membership.

If we test the Church's ability by the tenth of the income of its members—the lowest amount mentioned in the Scriptures as acceptable when a proportion is mentioned at all—and if we say the rule may admit of many exceptions, it remains that the exceptions are chiefly among those having the least income, (and still they could usually give something,) and that all persons of the average prosperity of the class to which they belong, throughout nearly all the industries of the land, should not give less than a tenth. It remains, too, that many should give more than a tenth; and as these are generally such as have the larger incomes, therefore it is entirely within bounds to say that the Church's average should be one tenth; then, with half that sum the home Church could be far better supported than now, and leave the other half, or five per cent. of the general

income, to supply the means to carry out the Saviour's great command. This would multiply the present collections by a very large factor, and give an astonishing product! An average of one per cent. would produce about three times the amount now received.

ACTUAL CONDITION OF THE BENEVOLENCES.

A careful tabulation of the average contribution per member to all these collections in every charge in the United States, as the statistical reports stood in the middle of the year 1881, gave the following :

104 charges, comprising	24,377	members, giving from	\$2 50 upward.
61	14,272	"	2 00 to \$2 49
123	25,762	"	1 50 to 1 99
389	79,504	"	1 00 to 1 49
545	100,862	"	75 to 99
1,145	201,155	"	50 to 74
2,517	429,081	"	25 to 49
2,468	408,384	"	10 to 24
1,759	340,746	"	9
727	45,711	"	nothing.
240	about 12,000		
9,858	1,681,854		

The application of certain rules of analysis and classification, (see *Methodist Quarterly Review*, January, 1882, pp. 52, 53,) and which have never been invalidated, showed :

Amount Contributed per Member.	Number of Charges.	Number of Members.	Giving Nothing.	Giving as in ordinary basket collection.	Somewhat more than in ordinary basket collection.	Large givers from middle and lower classes.	Large givers.
\$2 50 up.	104	24,377	10,567	8,776	2,352	2,438	244
2 00 to \$2 49	61	14,272	6,184	5,138	1,685	1,150	115
1 50 to 1 99	123	25,762	11,163	10,134	2,573	1,720	172
1 00 to 1 49	389	79,504	34,451	31,791	8,095	4,770	397
75 to 99	545	100,862	43,707	42,696	10,086	4,037	336
50 to 74	1,145	201,155	87,167	87,436	20,115	6,035	402
25 to 49	2,517	429,081	228,843	164,767	28,606	6,436	429
10 to 24	2,468	408,384	217,805	168,002	20,419	2,056	102
9	1,759	340,746	181,731	155,268	3,407	340	....
No report.	713	45,711	45,711	....	....	....	....
No members..	240	12,000	12,000	....	....	....	....
		1,681,854	879,329	674,008	97,338	28,982	2,197

There is an appreciable error in these figures, because they were based upon the reports of membership made before the new method of reporting was adopted, and which were somewhat inflated with names of members that had disappeared. The

adoption of the new method, and especially of the rule requiring "the number of known members at the end of this year," has probably reduced that inflation during the last eighteen months by a number that would fall somewhere between fifty and seventy-five thousand. This has accounted for the apparently slow growth of the Church in numbers during the time.

Having adopted the policy, in this work, of keeping safely within the line of indisputable facts and unassailable inferences from them, an allowance of fifty thousand has been made for this contraction. That is, the rules of analysis and classification have been adjusted by the changed conditions required by this supposition. The change was effected in this way: It is manifest that every unreal member would fall into the class of non-contributors; therefore, after the results had been obtained under the working of the rules as they stood, the required proportion, 48,412, was deducted from the class of non-contributors and distributed among the other classes by the same rule that had governed the body of the membership. The remaining 1,588 of the 50,000 represents the contraction in the 42,128 members of the 628 charges contributing nothing.

A year's experience, if this work is continued, will show how nearly correct is the working hypothesis thus obtained, and how nearly this estimate covers the actual contraction. The error at most will fall below two per cent. Another very slight change in the working of the rules was made by placing the class giving from 75 to 99 cents per member partly under the rule of the preceding class, to meet a changed condition probably occasioned by the improved financial condition of the country. The effect upon the whole, caused by this change, is very slight, and is in the direction of a more favorable showing.

The reports in the General Minutes of 1882, tabulated with equal care as the preceding, show that besides nine charges reporting collections but no membership, and whose membership cannot be got from the preceding reports, there are:

Charges.	Members.	Average.	Charges.	Members.	Average.
130	31,909	\$2 50 up.	2,671	439,094	25 to 49
83	20,134	2 00 to \$2 49	2,142	354,733	10 to 24
202	43,895	1 50 to 1 99	1,455	288,268	Under 10
609	110,426	1 00 to 1 49	628	42,128	Nothing.
730	130,760	75 to 99			
1,441	250,191	50 to 74	10,091	1,711,538	

Then, applying the rules of analysis and classification, with the modifications needed to meet the changed conditions as explained above, we find the number of each class of givers as follows :

Charges.	Members.	Average.	Giving Nothing.	As in ordinary basket collection.	More than in ordinary basket collection.	Large givers from middle and lower classes.	Large givers.
130	31,909	\$2 50 and up.	12,762	12,242	3,292	3,285	328
83	20,134	2 00 to \$2 49	8,115	7,695	2,497	1,661	166
202	43,895	1 50 to 1 99	17,692	16,873	6,017	3,013	300
609	110,426	1 00 to 1 49	44,507	42,632	16,287	6,431	569
730	130,760	75 to 99	52,785	47,465	24,675	5,386	449
1,441	250,191	50 to 74	100,839	115,344	25,769	7,724	515
2,671	439,094	25 to 49	221,030	165,606	45,224	6,782	452
2,142	354,733	10 to 24	178,757	137,115	36,887	1,880	94
1,455	288,268	Under 10	145,107	139,896	2,969	296	...
628	42,128	Nothing.	42,128	.....	.....	.....	...
10,091	1,711,538		823,722	684,868	163,617	36,458	2,873

This shows a decrease of 55,607, or .06 per cent. of the non-contributors, about half of which is accounted for by the contraction of the membership. The class contributing as in ordinary basket collection taken at every service by the trustees increased 10,860, or .02 per cent. Those giving somewhat larger sums than in ordinary basket increased 66,279, or .67 per cent. The large givers from the middle and lower classes increased 7,476, or 26 per cent. The class of large givers increased 676, or 31 per cent.

These increments, at the respective averages assigned them in the tabulation of eighteen months before, would produce :

10,860 giving 10 cents —	\$1,086	676 giving \$125 —	84,500
66,279 " 51 " —	33,802		
7,476 " \$10 —	74,760	Total.....	\$194,148

Now, turning to the General Recapitulation in the General Minutes, we find the increase reported is \$184,691. The summaries in the reports include about \$21,000 in the former and \$14,000 in the latter case evidently raised for local institutions of learning, but reported as if raised for the Board of Education and auxiliaries. This item was deducted in the first calculation, and must be in the latter to make the cases parallel. Then we find the results required by the increments of these different classes under the rules differ from the actual increment as shown in the General Minutes by only \$4,543. Certainly this is a most surprising proof of the correctness

of the rules of analysis and classification applied to the tabulated averages, and which in their turn are accurate because proved uniformly by reverse arithmetical process. And it may be confidently expected that the same process will trace with satisfactory accuracy the collections of any year or variation of totals while the present method of taking the collections prevails.

And further, when an advance is effected, it is clear from what classes the added money comes—from the liberal few. That is, the liberal few are affected by the methods now used and the pressure as now applied. They respond more or less in proportion to the urgency of the appeal, while the great mass of the membership are unaffected by special appeals, and continue nearly stationary at their low figures. In this case, the part of the advance of \$184,691 contributed by 1,672,207 members was \$34,888, or an average advance of two cents each; while the part contributed by 39,331 members was \$149,803, or an average advance of \$4 05 each.

DISTRIBUTION.

When we ask how the contributions of the people are distributed among the different benevolences, and how each one is sustained in different parts of the country, then a good system of tabulation is needed.

It will not suffice to take the Minutes and look at the compactness of the tables, the fewness of blanks, or even the magnitude of the totals. One church often gives respectability to the totals of a whole district. And as to the blanks, sometimes they would better serve the cause by remaining to tell the truth than do the figures that displace them. A few years ago, the constant reiteration of nearly every Secretary speaking at Conference was, "Take a collection;" "Take a collection, if you only get a few shillings, and give the people a chance to give." The glaring blanks gave a striking text to the speaker; they glared at the pastor and presiding elder till they produced an uneasy feeling. A few elders took pride in having their preachers report "No blanks." And for the most part the resultant change was an omnibus collection, but little increased by being omnibus, or divisions and subdivisions of little sums raised for a few of them among the whole, and so filling blanks without increase. The practice is now one of the most noticeable

characteristics of some districts and of some whole Conferences, and many pastors have the confirmed habit of leaving this kind of footprints on each successive charge. It is curious to see how little money can be made to do great things in filling blanks. Multitudes fill every blank, Woman's Foreign Missions included, with punctilious fidelity, and generally with uniform amounts, at an aggregate expense of ten cents per member. After these come other multitudes who do it just as well at half the expense; and after these come crowds of others in descending grades, till half a cent per member answers every purpose. Not a blank in some places, and in others only an occasional one, is left to cast a reproach or check the triumphant report of the presiding elder at Conference. But, alas! the benevolences are not profited by the agitation, and few are they who lay it to heart.

The proper way to show what is real and what is seeming in this matter is by applying standards.

The Newark Conference has adopted a system of standards; possibly other Conferences may have done something of the kind. Of this system, the *Minimum Standard* is for Missions, 40 cents; Church Extension, 8 cents; Freedmen's Aid, 7 cents; Bible, 4 cents; and Tract, Sunday-School and Education each 2 cents; total, 65 cents. This is understood to be too low by half to serve as a fair *Average Standard* for the Newark Conference, or any other in places where the work is established and the region is fairly prosperous.

Now, taking for a guide the average pastoral support and the character of the collections actually taken, we find this *Minimum Standard* is too low for a fair average standard in sixty-seven Conferences. By dividing it and calling the half of it a Sub-Minimum Standard, we can apply this last to eleven Conferences more. Then there will remain eleven Conferences still which will be tested with equal fairness by bisecting the standard last used, being a quarter of the Minimum Standard. Call this the *Minor Sub-Minimum Standard*, and applying these standards to every collection reported in every charge in the United States, counting the missionary collection blank only when not taken in either Church or Sunday-school, and calling those "slighted" which fall below the standard, and those "standard" which equal or exceed it, we have the following:

CONFERENCES.	MISSIONARY.			CHURCH EXTENSION.			TRACT.			SUNDAY-SCHOOL.			FIREMEN'S AID.			EDUCATION.			BIBLE.		
	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.
Baltimore.....	75	62	45	13	111	135	47	76	16	12	38	14	100	12	69	46	55	28	39	77	14
Boston.....	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Central New York.....	12	187	3	32	69	8	41	109	3	02	60	19	88	35	7	2	46	136	3	20	5
East Maine.....	13	134	6	103	41	4	65	63	3	02	60	19	88	35	7	2	46	136	3	20	5
Kansas.....	22	181	0	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Maine.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Massachusetts.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
New England.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
New Hampshire.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
New York.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Northern New York.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Northern Indiana.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Philadelphia.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
St. Louis.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
South Kansas.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Troy.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Union.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Wisconsin.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Wyoming.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Austin.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
California.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Central Illinois.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Central New York.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Central Ohio.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Chicago German.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Chicago.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Colorado.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Columbia River.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Des Moines.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Detroit.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
East Ohio.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Estes.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Grass.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Illinois.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Iowa.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Kentucky.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Michigan.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Minnesota.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Montana.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Nebraska.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5
Nevada.....	17	17	103	25	76	7	3	109	3	02	60	19	88	35	7	2	46	136	3	20	5

CONFERENCES.	MISSIONARY.			CHURCH EXTENSION.			TRACT.			SUNDAY SCHOOL.			FREEMAN'S AID.			EDUCATION.			BIBLE.		
	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.	Blank.	Slighted.	Standard.
45 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
46 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
47 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
48 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
49 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
50 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
51 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
52 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
53 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
54 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
55 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
56 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
57 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
58 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
59 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
60 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
61 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
62 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
63 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
64 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
65 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
66 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
67 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
68 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
69 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
70 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
71 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
72 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
73 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
74 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
75 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
76 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
77 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
78 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
79 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
80 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
81 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
82 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
83 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
84 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
85 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
86 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
87 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
88 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
89 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
90 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
91 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
92 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
93 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
94 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
95 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
96 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
97 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
98 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
99 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
100 North Nebraska.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

Here we find in the Missionary Columns, out of the sixty-seven Conferences tried by the standard of forty cents, there are thirteen Conferences having over 50 per cent. of standard collections. They include every one of the nine Conferences of the foreign-born brethren and four others, and they rank as follows: (1) Southern German, 96 per cent.; (2) East German, 83; (3) N. W. Swedish, 76; (4) N. W. Norwegian, 76; (5) Chicago German, 72; (6) Central German, 71; (7) Colorado, 67; (8) West German, 65; (9) St. Louis German, 63; (10) Rock River, 61; (11) Central Illinois, 59; (12) N. W. German, 59; (13) Central Ohio, 57 per cent.

In the Church Extension columns there appear nine Conferences that have, over 50 per cent. of collections, as high as eight cents per member. Six of these are of the foreign-born, five German and the N. W. Swedish. The Colorado, Columbia River, and N. W. Iowa are the other three.

In the Tract Society columns, the only Conference in the sixty-seven that has more than 50 per cent. of collections, as high as two cents per member, is the East German; while ten of them have not over 2 per cent. of the number of collections, amounting to so much as two cents per member.

In the columns of the Sunday-School Union, the East German Conference is the only one again that has over 50 per cent. of collections, amounting to so much as two cents per member, among the sixty-seven.

In the columns of the Freedmen's Aid Society there is not one of these Conferences having 50 per cent. of collections, amounting to so much as seven cents per member. The highest is the Rock River, 48 per cent., and the next to it is the Central Illinois with 28 per cent. At the other extreme, we find nineteen of these Conferences do not exceed 2 per cent. of collections up to this standard.

The Educational columns have so much money reported in them that was raised for local institutions of learning, and not for the Board of Education or auxiliary societies, as to affect considerably a comparison like the preceding. This important Board needs reconstruction. It is capable of great improvement in respect to its methods, efficiency, and harmony with the other benevolences of the Church.

In the columns of the American Bible Society, the Rock

River Conference is the only one that has so much as 50 per cent. of collections, amounting to so much as four cents per member.

Let it be kept in mind that the standard by which these collections are tested is about half high enough for a fair average for the Conferences respectively, while we note that in the whole Church in the United States 25 per cent. of the Missionary collections are standard; 16 per cent. of the Church Extension; 11 per cent. of the Tract; 14 per cent. of the Sunday-School; 9 per cent. of the Freedmen's Aid; 33 per cent. of the Educational, and 10 per cent. of the Bible collections are standard.

ARE OUR MEMBERS EXCEPTIONALLY WANTING IN LIBERALITY
TO THESE BENEVOLENCES?

These figures certainly have an unfavorable look on their surface; and there is no relief except to such minds as could find it in less favorable appearances under the surface of the figures of other Churches of high respectability.

Some have thought the lesson they teach so humiliating that it is not wise to publish them, lest they depress too much the spirit of the Church, and damage its reputation before the religious public and the world. But is it not better to look the worst faults squarely in the face and study the case till we are fully impressed with the magnitude of the undertaking, and then to gird ourselves to remedy the evils? If the present generation of the ministers and members of the Methodist Episcopal Church are not able or disposed to place themselves in their true position in this matter, then are they unworthy of the generations gone before, whose name and work and honors they have inherited. Is not a deep sense of the need of a reformation one of the most potent causes tending to bring it about?

The figures previously published, on which these are a fair improvement, have been widely commented on, not always in a friendly spirit, and often to make out a case that could not stand in the light of other facts shown in the article from which they were taken.

Religious papers of various denominations, and others claiming to be undenominational, while imperfectly concealing their

affinities, have rung the changes on these figures with an air that implied a consciousness of greatly superior faithfulness among themselves. And yet, in almost every case, if a comparison were made with equivalent conditions, the result would turn in favor of the Church now disparaged. Our superficial investigator, and sometimes supercilious writer, sees the figures, discards concomitant facts, turns to comparative tables such as are found in Dr. Dorchester's book, and furnishes his readers with very erroneous conclusions and misleading comments. In this case the large and liberal givers were eliminated, and also other classes of givers, for the purpose of bringing to the proper attention those who needed instruction and exhortation to attend to a neglected duty.

If we take the Presbyterian Church, certainly a good representative of the Evangelical constellation, we find at first sight that our Church is giving one fourth as much per member as theirs. But if we proceed a little further, and take a score of the largest contributing churches and add them to a score of the largest individual offerings, we shall find the effect on the average is enormous, while the same thing in the Methodist Episcopal Church would affect the general average but little. The Presbyterian Church has thirty charges unequaled by our highest, and has been still more greatly blessed beyond our own with princely givers to these benevolences. The true way to get at the facts is to take all gifts of churches and of individuals, such as have no counterparts with us, add them together, and deduct the amount. Then match the per centage of the different classes of givers of equal ability, or place side by side churches of equal financial strength, then it will be seen that a larger per centage of Methodist than Presbyterian churches are in the lead; and if in the lower three fourths of the membership a comparison could be made, member with member of equal ability, the Methodists would appear in the more favorable light. This is because Methodism has been more dependent on the gifts of the middle and lower classes, and has made more effort, and by the peculiarity of organization has been able to make more successful effort, to obtain contributions from them. The Presbyterian Church has 44 per cent. of blanks in the reports of collections corresponding to these under consideration, against 28 per cent. in ours. Their higher grade churches have fewer

blanks than ours,* so that in the lower nine tenths of the churches twenty per cent. of which are without pastors, their blanks are nearly twice as numerous as ours.

The Reformed, (Dutch,) another highly respectable Church, standing near the Presbyterian in Dr. Dorchester's tables, has been examined, and is found to report nearly three times our per centage of churches giving nothing, though almost the entire Church corresponds to our older northern Conferences, with nothing equivalent to our new work in the South and Far West where the greater per centages of blanks occur. If the contributing churches had been tabulated as ours have been, and equally fair rules of analysis and classification applied, the per centage of non-contributing members would exceed ours. A few of the smaller Methodist bodies exceed us because their methods are better, though in some cases their ability is less, and here and there one of the smaller denominations, better circumstanced than we are, may exceed us; but, taking the evangelical Churches as a whole, and we are considerably above the average of them in what is done by the lower nine tenths of the membership.

The true attitude of most of our critics is not that of complacent censors, but of inquirers, with fallen countenance and bated breath, asking, "What, then, must be the number of our members who are giving nothing toward the world's conversion?"

The true lesson of these figures teaches to ask, How many millions of Church members in good and regular standing in their respective Churches, outside of the Methodist Episcopal Church, are giving nothing? and, What shall each Church do in its own way to rally its entire forces and develop its latent power for this work?

Emphatic as is the language of those disturbing figures, the article from which they are taken shows by facts as emphatic that they are neither the result of inability nor indisposition; they come about by defectiveness of method. Our people have done as well as they have been taught and asked to do when the manner and spirit of the asking is taken into the account.

A striking example of the readiness of our people to respond to a benevolence like these, when presented in a fairly effective way, is found in the case of the success of the Woman's Foreign

* Forty-eight of the 89 churches that each stand highest in their respective Conferences report blanks, the 48 aggregate 107 blanks.

Missionary Society. Their collection is purely voluntary. No pastor takes it up, no member is bound by vow or law to contribute to it. The claim is not more sacred, nor the work more important, than that of those organized by the General Conference. Only about a fifth part of the charges have their work organized, but its method is a good one for the purpose, and so it has outrun every benevolence of the Church in the race for success.

There are reported to the credit of this society 4,158 collections, of which 1,588 are not over \$2, and are probably the gift of one or two persons; or they come by the pastor's including this with those among which he divides what he has to fill his blanks, as can be seen by the uniformity of the sums running across the list, leaving 2,570 collections, or 25 per cent. of the whole number of charges. Yet there are found 1,045 collections that are multiples of all the six (Church Extension, Tract, Sunday-School, Freedmen's Aid, Education, and Bible) collections on the same charges added together. And after these come 561 collections of sums nearly as large as the sum of these six added together on the same charges.

Now, if the claim of the collection or the obligation of the giver should be measured by the character and necessities of the work, then the amount raised for these six collections should be to the amount raised for Woman's Foreign Missions as about four to one; just as the amount raised for the parent Missionary Society should be to that for Woman's Foreign Missions as about eight to one, and all the benevolences organized by the General Conference as twelve to one of this.

The 1,045 charges mentioned above gave altogether for Woman's Foreign Missions \$67,878 66, and the 561 which each gave nearly as much as to the six combined gave \$24,772 57. The 1,606 charges together gave \$92,651 23, or 86 per cent. of the total of \$107,673.

It is safe to say that our sisters have not overdone their work at many points, and that in these very charges, giving these extra-proportionate amounts, ten have stopped short of what might properly and ought to have been done where one has gone beyond it. It is equally certain that as earnest a presentation of these six benevolences, by a method as well chosen and a purpose as strong and true and ambitious to raise the

needed money, would have resulted in collections for these proportionately as good as the one obtained by our sisters.

The same may be said of the general missionary collection. Then the managers of every one of the General Conference's benevolences would not have to limit, and often cripple by retrenchment, the plans of their agents in the field, cutting down the amounts pleaded for, and finding themselves unable to enter new fields of the most promising character; while seeing their sisters able to make appropriations beyond what is asked for by their agents in the field, and stimulated by the very funds committed and likely to be committed to their hands to seek new fields of useful operations.

The forty Conferences made notable by charges raising more money for Woman's Foreign Missions than for the six General Conference collections combined range as follows:

In multiples of, or nearly as much as, for six Gen. Conf. col- lections com- bined.		In multiples of, or nearly as much as, for six Gen. Conf. col- lections com- bined.	
1 Ohio.....	\$5,760 25	21 N. W. Indiana.....	\$1,527 09
2 New York.....	4,989 72	22 Central Ohio.....	1,508 12
3 New England.....	4,438 00	23 New Hampshire.....	1,469 71
4 Michigan.....	3,923 62	24 Wisconsin.....	1,412 18
5 Cincinnati.....	3,732 05	25 Northern New York....	1,368 67
6 Iowa.....	3,724 80	26 Erie.....	1,225 66
7 Baltimore.....	3,623 08	27 Vermont.....	1,221 98
8 East Ohio.....	3,597 52	28 Pittsburg.....	1,188 00
9 Detroit.....	2,941 35	29 New Jersey.....	1,114 48
10 Rock River.....	2,870 86	30 Central Pennsylvania...	1,105 44
11 New York East.....	2,375 11	31 S. E. Indiana.....	1,075 43
12 Central New York....	2,064 50	32 Illinois.....	1,027 27
13 Troy.....	2,006 93	33 St. Louis.....	921 79
14 North Ohio.....	1,969 74	34 Washington.....	886 46
15 Upper Iowa.....	1,904 23	35 Wyoming.....	873 30
16 Des Moines.....	1,836 95	36 Central Illinois.....	853 07
17 New England Southern.	1,778 00	37 Indiana.....	834 28
18 Genesee.....	1,622 00	38 Newark.....	794 00
19 Minnesota.....	1,619 09	39 Kansas.....	727 27
20 North Indiana.....	1,606 51	40 Philadelphia.....	714 86

It is possible that a few of these large amounts may be the special contributions of one or more wealthy and benevolent persons, but is not likely that enough such could be named to greatly modify the showing. A large number of the churches above represented have also shown the noblest liberality on many occasions when worthy appeals for large sums have been made to them for various objects.

WHO IS RESPONSIBLE?

First, and above any other class, a majority of the presiding elders. Their office holds the key to the situation. They derive their importance chiefly from their being the custodians of general and connectional interests. It is their duty to bring the subject before every Quarterly Conference. They should do this with a knowledge of what has been done, and what ought to be done, and with a purpose and plan to get the charge committed to measures of improvement till the proper support is given to each benevolence. For this they have special facilities through the standing committees on each of them. The perfunctory way in which the disciplinary questions are asked, is utterly worthless in nineteen cases out of twenty. Presiding elders hold Quarterly Conferences in which they see several men who ought each to give more to several of the benevolences than the whole membership are in the habit of giving, and these men are often found on the committees on these benevolences. Here a little well-directed counsel and organization would be very effective, and produce great results. But, so sadly often no other influence comes from the elder than a little more smothering. Pastors are many who will say they have never had a word or an act of encouragement from the elder in this work, while they have had implied and sometimes direct and positive discouragement. What must be the effect of such words as these from an elder among his preachers and people?—"I fear we are overdoing these collections to the injury of other interests nearer home." "We shall have to let you up on the benevolences." "I would not try to increase them." The authors of these words rank among the best in the eldership; they have been popular and have received honors, and are men of many and rare excellences of character; but are they not out of place when appointed to lead the Church to the performance of duty to such vital interests? Still, it must be admitted that they have only spoken what many others have habitually acted.

It is not a little significant that one of the best informed, and at the same time one of the most efficient, elders remarked to the writer, as advocating this cause, "The presiding elders are all against you." This last remark was hyperbolic; a few

of them show favorable enthusiasm, as a few of them are exceedingly efficient in promoting these interests. So much so, that the benevolences could well afford to pay their salaries to keep them perpetually in the same office, and profit by the transaction, as would probably the other interests of the Church in similar degree. But the per centage of such is small, and one of the desiderata in Methodism is a class of presiding elders that will promote the benevolences as they deserve.

This evil has an encouraging feature—it can be easily remedied. Whenever a candidate is proposed for a district, let the Bishop ask in cabinet, What is his record respecting the benevolences? and other things being equal, let the answer determine the appointment; then a remarkable waking up will occur. In addition to this, let the results on each district be carefully tabulated, to bring out the progress or retrogress every year, and, at the end of the second year of inefficiency, return the elder to the pastorate. One such removal would inspire a Conference, and be worth thousands annually for years to the benevolences.

The next class of persons bearing the most responsibility for the poor results is made up of those pastors who uniformly run down the collections on each successive charge. If a graduated tabulation be constructed showing the rank or comparative standing of each charge in the Conference, and if this be repeated for a term of years, placing the number for each year in its proper column opposite the name of the charge, then it will only be necessary to inclose in brackets the years included in each pastoral term to show how many progressing or declining terms there are in the Conference. If the names of the incumbents be written over the pastoral terms, the historical record will be complete, and the credit and responsibility will be established. In most cases a small minority of names will be found connected uniformly with the terms showing advance, while a larger number will be found uniformly with the terms showing declension. Between these extremes may be seen, among the varying terms, which ones have a generally upward and which a generally downward tendency.

The Newark Conference, which is one of the most suitable to be taken for an example, as being about one third of the way from the bottom of the better half of our Northern and older Conferences in respect to the support given to the

benevolences, has been thus tabulated for the last twenty-one years, during which time there were 1,977 pastoral terms, 787 of which show relative advance, and 983 show a decline, or stand too low to show decline, and 19 show a stationary grade. Omitting such as have served only one term, 29 pastors' names are *always* connected with advancing terms; 41 names are *always* connected with declining terms; 78 names are connected with many advances and few declines; and 98 are connected with many declines and few advances. The following is the

HISTORICAL TABULATION OF THE NEWARK CONFERENCE SHOWING THE
RANK TAKEN EACH YEAR BY EACH CHARGE IN SUPPORTING THE
BENEVOLENCES :

CHARGES.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.
Westfield.....	1	2	3	1	3	7	6	6	14	11	16	26	33	29	41	62	55				
Trinity, Jersey City.....	2	13	5	5	1	1	1	1	3	3	1	1	1	1	1	1	1	1	1	1	1
Saint Paul's, Newark.....	3	3	4	6	6	8	8	8	7	7	6	3	3	3	3	3	3	3	3	3	3
Hedding, Jersey City.....	4	5	2	2	2	5	5	5	9	10	9	5	12	5	10	3	4	6	18	22	0
Halsey street, Newark.....	5	33	26	24	19	16	22	33	21	23	29	36	29	23	43	27	14	21	29	24	
Montclair.....	6	10	20	10	8	11	14	11	17	14	18	10	5	5	3	18	113				
Calvary, Orange.....	7	4	10	4	10	6	7	8	11	13	15	19	2	2	2	13	23	38	62	48	
First Church, Orange.....	8	8	6	3	4	5	4	3	18	9	6	6	2	2	2	12	6	15	7	4	3
Morristown.....	9	17	15	19	18	14	13	5	7	9	8	12	6	15	7	9	8	2	4	3	
Saint James, Elizabeth.....	10	6	8	14	11																
Plainfield.....	11	12	12	8	9	13	12	22	31	27	105	20	34	61	61	74	98	104	111	110	110
Central, Newark.....	12	1	7	9	7	3	3	5	8	4	3	4	4	6	2	4	8	1	7	8	4
Park Church, Elizabeth.....	13	21	55	56	34	47	210														
New Prospect.....	14	62	99	79	71	59	54	46	50	76	95	75	91	57	102	104	73	79	80	59	71
Roseville, Newark.....	15	14	11	13	15	10	13	16	16	26	65	55	117	36	61	16	26	65	55	117	36
Bernardsville.....	16	28	1	38	32	98	111	81	28	23	90	99	80	63	47	101	61	52	55	19	4
Market-street, Paterson.....	17	19	19	21	49	29	35	33	14	12	38	12	53	43	54	41	66	74	80	117	99
Saint Philip's, Paterson.....	18	206	9	98	95	204	8														
Summit.....	19	16	24	21	22	17	24	29	23	15	32	13	40	96							
Lafayette, Jersey City.....	20	7	13	7	12	12	17	21	31	21	14	16									
Englewood.....	21	9	17	12	2	4	10	6	7	6	17	9	8	8	6	6	7	23	130		
Trinity, Staten Island.....	22	20	25	50	35	32	53	39	33	25	13	18	18	28	32	29	30	29	24	28	25
Linden Avenue, Jersey City.....	23	44	37	43	81	50	29	29	26	28	19	20	31	28	63	38	66	109	117	79	22
Livingston.....	24	24	22	18	36		27	40	24	72	57	92	94	127							
Woodbridge.....	25	35	50	42	36	37	52	53	65	39	33	17	13	12	14	9	5	7	13	5	9
Saint Mark's, Staten Island.....	26	18	14	15	27	34	20	18	49												
Bethel, Staten Island.....	27	41	71	32	29	44	40	46	41	52	39	51	25	95	11	17	20	18	30	34	43
Hackettstown.....	28	23	39	30	25	22	29	21	51	66	40	28	24	34	33	31	16	33	47	48	67
Trinity, Newark.....	29	33	29	45	95	124	59	69	65	60	84	71	114	94	77	46	27	6	7	27	27
West End, Jersey City.....	30	37	36	90	89	143	129	72	137	117	151	36	101								
Kingsley, Staten Island.....	31	23	21	17	21	24	28	34	39	33	25	25	15	21	19	66	14	11	10	50	48
Arlington.....	32	40	46	34	51	40	111														
New Providence.....	33	51	51	57	151	98	93	59	113	66	100	61	44	51	35	27	24	34	26	21	38
Asbury, Hackensack.....	34	78	91	106	42	105	153	202	1	5	11	19	18								
First Church, Hackensack.....	35	52	74	47	51	34	44	63	42	74	24	47	56	36	24	8	21	51	45	83	51
Centenary, Newark.....	36	51	54	58	95	63	110	135	127	136	115	123	151								
First Church, Dover.....	37	11	27	15	15	17	25	37	37	37	47	50	75	102	84	87	70	83	74	86	75
Port Morris.....	38	23	73																		
South Orange.....	39	26	64	71	85	136	140	163	195	116	85	47	84	81	98						
Free Tabernacle, Hoboken.....	40	34	16	32	24	24	16														
Centenary, Jersey City.....	41	15	30	33	20	17	15	17	25	36	74	118	105	132	130						
Watessing.....	42	39	32	26	73	204	171	169	190	192											
Spring Valley.....	43	50	63	45	46	57	102	53	63	143	102	55	65	69	50	41	88	48	63	63	55
West Side Avenue, Jersey City.....	44	30	28	35	49	74	45	24	48	177											
Haverstraw.....	45	47	48	58	65	42	37	21	26	49	51	39	35	40	44	66	44	59	44	44	48
Bound Brook.....	46	27	33	25	31	20	25	50	50	82	53	21	38	43	37	32	48	18	15	96	
Stanhope and Waterloo.....	47	38	63	63	48	71	30	52	65	57	53	32	59	72	45	67	59	33	32	17	
Metuchen.....	48	80	83	163	155	106	122	157	170	143	147	57	164								
First Church, Hoboken.....	49	58	65	48	42	40	41	96	93	96	163	177	164	25	23	16	31	23	19	19	15
Asbury and Travilville, S. I. Chatham.....	50	76	89	90	65	59	84	76	63	63	68	118	113	88	64	72	37	50	23	23	55
Mendham.....	51	79	101	176	162																
Green Village.....	52	86	112	117	129	93	68	85	125	165	139	126	103	100	75	68	80	85	30	71	78
Andover.....	53	88	60	68	149	71	137	63	47	56	187	84									
Grace, Staten Island.....	54	60	68	126	101	98	82	65	74	96	112	106	136	101	113	77	129	133			
Saint Paul's, Jersey City.....	55	43	43	75	36	79	171	16	13	141	19	44	127	140							
Arcola.....	56	48	52	63	34	30	39	28	31	33	29	23	11	13	12	21	11	16	11	12	6
Fulton-street, Elizabeth.....	57	57	56	44	92	55	41	110	12	13	167	177									
Palisade, Jersey City.....	58	53	41	40	40	51	17	40	53	72	50	40	25	22	18	39	17	37	30	18	33
Little Falls.....	59	32	23	11	28	21	79	53	37	40	36	27	16	19	21	20	85	45	46	66	86
Roselle.....	60	123	113	117	67	84	107	115	116	128	119	120	99	92	51	89	96	67	114	126	127

CHARGES.	1862.	1861.	1860.	1859.	1858.	1857.	1856.	1855.	1854.	1853.	1852.	1851.	1850.	1849.	1848.	1847.	1846.	1845.	1844.	1843.	1842.	1841.	1840.	1839.	1838.	1837.	1836.	1835.	1834.	1833.	1832.	1831.	1830.	1829.	1828.	1827.	1826.	1825.	1824.	1823.	1822.	1821.	1820.	1819.	1818.	1817.	1816.	1815.	1814.	1813.	1812.	1811.	1810.	1809.	1808.	1807.	1806.	1805.	1804.	1803.	1802.	1801.	1800.	1799.	1798.	1797.	1796.	1795.	1794.	1793.	1792.	1791.	1790.	1789.	1788.	1787.	1786.	1785.	1784.	1783.	1782.	1781.	1780.	1779.	1778.	1777.	1776.	1775.	1774.	1773.	1772.	1771.	1770.	1769.	1768.	1767.	1766.	1765.	1764.	1763.	1762.	1761.	1760.	1759.	1758.	1757.	1756.	1755.	1754.	1753.	1752.	1751.	1750.	1749.	1748.	1747.	1746.	1745.	1744.	1743.	1742.	1741.	1740.	1739.	1738.	1737.	1736.	1735.	1734.	1733.	1732.	1731.	1730.	1729.	1728.	1727.	1726.	1725.	1724.	1723.	1722.	1721.	1720.	1719.	1718.	1717.	1716.	1715.	1714.	1713.	1712.	1711.	1710.	1709.	1708.	1707.	1706.	1705.	1704.	1703.	1702.	1701.	1700.	1699.	1698.	1697.	1696.	1695.	1694.	1693.	1692.	1691.	1690.	1689.	1688.	1687.	1686.	1685.	1684.	1683.	1682.	1681.	1680.	1679.	1678.	1677.	1676.	1675.	1674.	1673.	1672.	1671.	1670.	1669.	1668.	1667.	1666.	1665.	1664.	1663.	1662.	1661.	1660.	1659.	1658.	1657.	1656.	1655.	1654.	1653.	1652.	1651.	1650.	1649.	1648.	1647.	1646.	1645.	1644.	1643.	1642.	1641.	1640.	1639.	1638.	1637.	1636.	1635.	1634.	1633.	1632.	1631.	1630.	1629.	1628.	1627.	1626.	1625.	1624.	1623.	1622.	1621.	1620.	1619.	1618.	1617.	1616.	1615.	1614.	1613.	1612.	1611.	1610.	1609.	1608.	1607.	1606.	1605.	1604.	1603.	1602.	1601.	1600.	1599.	1598.	1597.	1596.	1595.	1594.	1593.	1592.	1591.	1590.	1589.	1588.	1587.	1586.	1585.	1584.	1583.	1582.	1581.	1580.	1579.	1578.	1577.	1576.	1575.	1574.	1573.	1572.	1571.	1570.	1569.	1568.	1567.	1566.	1565.	1564.	1563.	1562.	1561.	1560.	1559.	1558.	1557.	1556.	1555.	1554.	1553.	1552.	1551.	1550.	1549.	1548.	1547.	1546.	1545.	1544.	1543.	1542.	1541.	1540.	1539.	1538.	1537.	1536.	1535.	1534.	1533.	1532.	1531.	1530.	1529.	1528.	1527.	1526.	1525.	1524.	1523.	1522.	1521.	1520.	1519.	1518.	1517.	1516.	1515.	1514.	1513.	1512.	1511.	1510.	1509.	1508.	1507.	1506.	1505.	1504.	1503.	1502.	1501.	1500.	1499.	1498.	1497.	1496.	1495.	1494.	1493.	1492.	1491.	1490.	1489.	1488.	1487.	1486.	1485.	1484.	1483.	1482.	1481.	1480.	1479.	1478.	1477.	1476.	1475.	1474.	1473.	1472.	1471.	1470.	1469.	1468.	1467.	1466.	1465.	1464.	1463.	1462.	1461.	1460.	1459.	1458.	1457.	1456.	1455.	1454.	1453.	1452.	1451.	1450.	1449.	1448.	1447.	1446.	1445.	1444.	1443.	1442.	1441.	1440.	1439.	1438.	1437.	1436.	1435.	1434.	1433.	1432.	1431.	1430.	1429.	1428.	1427.	1426.	1425.	1424.	1423.	1422.	1421.	1420.	1419.	1418.	1417.	1416.	1415.	1414.	1413.	1412.	1411.	1410.	1409.	1408.	1407.	1406.	1405.	1404.	1403.	1402.	1401.	1400.	1399.	1398.	1397.	1396.	1395.	1394.	1393.	1392.	1391.	1390.	1389.	1388.	1387.	1386.	1385.	1384.	1383.	1382.	1381.	1380.	1379.	1378.	1377.	1376.	1375.	1374.	1373.	1372.	1371.	1370.	1369.	1368.	1367.	1366.	1365.	1364.	1363.	1362.	1361.	1360.	1359.	1358.	1357.	1356.	1355.	1354.	1353.	1352.	1351.	1350.	1349.	1348.	1347.	1346.	1345.	1344.	1343.	1342.	1341.	1340.	1339.	1338.	1337.	1336.	1335.	1334.	1333.	1332.	1331.	1330.	1329.	1328.	1327.	1326.	1325.	1324.	1323.	1322.	1321.	1320.	1319.	1318.	1317.	1316.	1315.	1314.	1313.	1312.	1311.	1310.	1309.	1308.	1307.	1306.	1305.	1304.	1303.	1302.	1301.	1300.	1299.	1298.	1297.	1296.	1295.	1294.	1293.	1292.	1291.	1290.	1289.	1288.	1287.	1286.	1285.	1284.	1283.	1282.	1281.	1280.	1279.	1278.	1277.	1276.	1275.	1274.	1273.	1272.	1271.	1270.	1269.	1268.	1267.	1266.	1265.	1264.	1263.	1262.	1261.	1260.	1259.	1258.	1257.	1256.	1255.	1254.	1253.	1252.	1251.	1250.	1249.	1248.	1247.	1246.	1245.	1244.	1243.	1242.	1241.	1240.	1239.	1238.	1237.	1236.	1235.	1234.	1233.	1232.	1231.	1230.	1229.	1228.	1227.	1226.	1225.	1224.	1223.	1222.	1221.	1220.	1219.	1218.	1217.	1216.	1215.	1214.	1213.	1212.	1211.	1210.	1209.	1208.	1207.	1206.	1205.	1204.	1203.	1202.	1201.	1200.	1199.	1198.	1197.	1196.	1195.	1194.	1193.	1192.	1191.	1190.	1189.	1188.	1187.	1186.	1185.	1184.	1183.	1182.	1181.	1180.	1179.	1178.	1177.	1176.	1175.	1174.	1173.	1172.	1171.	1170.	1169.	1168.	1167.	1166.	1165.	1164.	1163.	1162.	1161.	1160.	1159.	1158.	1157.	1156.	1155.	1154.	1153.	1152.	1151.	1150.	1149.	1148.	1147.	1146.	1145.	1144.	1143.	1142.	1141.	1140.	1139.	1138.	1137.	1136.	1135.	1134.	1133.	1132.	1131.	1130.	1129.	1128.	1127.	1126.	1125.	1124.	1123.	1122.	1121.	1120.	1119.	1118.	1117.	1116.	1115.	1114.	1113.	1112.	1111.	1110.	1109.	1108.	1107.	1106.	1105.	1104.	1103.	1102.	1101.	1100.	1099.	1098.	1097.	1096.	1095.	1094.	1093.	1092.	1091.	1090.	1089.	1088.	1087.	1086.	1085.	1084.	1083.	1082.	1081.	1080.	1079.	1078.	1077.	1076.	1075.	1074.	1073.	1072.	1071.	1070.	1069.	1068.	1067.	1066.	1065.	1064.	1063.	1062.	1061.	1060.	1059.	1058.	1057.	1056.	1055.	1054.	1053.	1052.	1051.	1050.	1049.	1048.	1047.	1046.	1045.	1044.	1043.	1042.	1041.	1040.	1039.	1038.	1037.	1036.	1035.	1034.	1033.	1032.	1031.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CHARGES.	1862.	1861.	1860.	1859.	1858.	1857.	1856.	1855.	1854.	1853.	1852.
Sumnerfield and Montana.	151	139	130	130	162	143	164	161			
Flanders and Drakeston.	132	138	130	136	101	79	114	84	166	127	110
Davis Memorial, Newark.	153	116	83	106	129	113	210	156	103	104	86
Palisade and Piermont.	134	206	306	200	263	108	185	129	70	45	164
Middlesex.	135	136	134	109	14	165	210	292	54	55	136
Oxford.	157	169	169	163	115	137	164	142	142	180	140
Libertyville and Coleville.	157	169	164	163	155	204	147	116	185	157	164
Saint John's Miss'n, Newark.	158	182	206	180	129	106	128	90	156	187	163
Newfoundland.	159										
Harmony and Stewartville.	160	206	206	200	206	210	202	198	178	106	145
West Town and Unionville.	161	162	162	186	180	204	174	163	146	130	154
Deckertown.	162	185	183	180	182	176	175	202	179	130	156
Branchville & Frank P's	163	184	184	181	129	143	119	65	81	106	90
Phaids and Garnerville.	164	147	148	150	111	79	98	135	98	130	126
Siltwater and Swatswood.	165	119	171	182	111	134	203	137	187	164	113
Hilton.	166	175	178	176	155	154	156	174	141	149	121
First Church, Rahway.	167	144	206								
Parapany and Whippany.	168	159	148	171	73	87	126	46	90	75	50
Breen's Bridge, Phillipsburg.	169	206	180	170	163						
Boonton.	170	145	152	138	183	86	210				
Market-street, Newark.	171	174	173	176	305	204	135	146	129	160	98
Cokesbury and Calton.	172	190	206	200	205	204	210	202	187	187	151
Frenchtown.	173	177	174	171	163	134	90	117	122	143	138
Porterville, (Elizabeth Dist.)	174	152	106	114	89	71	39	123	131	146	115
Rutherford.	175	167	180	151	169	204	210	208	131	153	28
Port Colden.	176	206	206	135	140	204	210	202	52	36	154
Middle Smithfield.	177	196	146	105	115						
Irvineville.	178	172	175	180	187	172	180	133	145	185	187
Rensselaire.	179	146	125	156	180	143	161	19	37	50	43
Mechanicsville, (J. C. Dist.)	180	135	206	194	215	204	202	170	147	164	112
La Fayette.	181	145	172	171	151	204	210	136	126	86	101
Wesley Chapel and Sufferns.	182	153	104	93	67	87	102	142	76	117	104
Columbia and Hainesburg.	183	141	96	130	75	87	102	142	76	117	104
Paterson Avenue, Paterson.	184	129	77	53	67	129	129	135	181	109	182
Sparrowbush and Mong-up.	185	169	129	98	86	117	105	85	123	136	139
Ottisville.	186	145	172	171	151	204	210	136	126	86	101
Houston-street, Newark.	187	170	170	126	121	136	175	84	131	93	103
Mount Detroit.	188	133	168	171	187	204	210	169	106	106	103
Campang.	189	178	142	163	115	157	150	165	131	159	133
New City and Centenary.	190	206	206	135	203	204	210				
Vernon and Greenville.	191	154	140	126							
Centerville, (J. C. Dist.)	193	164	143	117	106						
Forestburg.	197	168	176	186	176	174	175	183	161	170	132
Union Village (85).											
Scotch Plains.	206	55	206	163	205	204	210	202	195		187
Strawbridge, Newark.	206	206	144	108	163	204	210				
Orange Mission.	206	206	144	108	163	204	210				
Mount Zion.	206	206	144	108	163	204	210				
Oakland.	206	189	141	146	151	166	152	69	162	155	
Hurdwood and Hopatcong.	206	161	296	190	205	204	210	181	172	178	163
Pamapo.	206	166	206								
St. George.	206	206	206	168	148	87	115	76	166	173	142
Saint Paul, Belleville.											
Clinton-street, Newark.											
Stockholm.											
Teb.											
Wanaque.											
Clinton.											
Saint Paul's, Elizabeth.											
Pleasant Valley.											
Notch, Paterson.											
Franklin.											
Dan and Swatish Mission.											
Somerville and Raritan.											
Whippany.											
Chatham and Livingston.											
Elizabeth Ave., Elizabeth.											
Marine Harbor.											
Bergen-street, Newark.											
Caldwells and J.											
Middleville.											
Hamburg and O.											
Centerville, State Island.											
Springfield and New Village.											
Godwinville.											
Franklin, (Newton District).											
Bull's Ferry.											
La Mission, Newark.											
Ladentown.											
Piermont.											
Milford and Little York.											
Marshall Creek.											
Mechanics-street, Elizabeth.											
Swatwood.											
Delaware.											

The Fall Conferences have all been tabulated in like manner for three successive years. In them are 5,608 charges, 825 of which show a regular advance each year, and 1,200 show a regular decline; 792 show variation with upward tendency, and 1,784 show variation with downward tendency, and 1,007 cannot be traced; about 150 of these last are new charges; some of them are differently constituted in different years, but the identity of most of them is concealed by change of name in reports without any thing to show by what name they had been previously known.

The Spring Conferences have been thus tabulated for two successive years.

Let this or a similar tabulation proceed; then, from year to year, a striking history will be unrolled, showing the progress of every charge and of every pastor. It will be self-acting in fixing the responsibility of failure where it belongs, and in showing where remedial influences should be applied.

OBJECTIONS TO GRADUATED TABULATIONS.

1. "They do not fairly represent the benevolence of the Church. Some churches are doing nobly for Conference claimants, etc., and receive no credit in these tables."

The reply to this is: They were never intended to show the general liberality of any church, but only to show what was done, and, by inference, what ought to be done, for these collections for aggressive evangelical work. They stand on an entirely different basis from all eleemosynary claims. Those are for the body, and these are for many souls. Those are given at the bidding of human sympathy, these by the love we bear to Christ, and by his great command.

2. "They say nothing about the comparative ability of the churches." And in that they are no more objectionable than any other kind of reports, except that they show more clearly and quickly to the eye what ordinary reports reveal only to the careful examiner.

A church known to be poor and taking a respectable position does itself greater honor often than a rich one standing much higher.

3. "They do injustice to churches having large revivals, and having received large accessions, and so having reduced their

average; also to churches raising large sums for payment of debt, or engaged in church or parsonage building, and also to churches passing through seasons of special adversity."

Let an asterisk be placed with the figures of the first class of these churches, pointing to a foot-note saying, "Large accessions;" a dagger to those of the second, with a foot-note saying, "Large amount raised for payment of debt;" a double dagger to the third saying, "Church building," etc. Those connected with a note telling of "Special adversity" would receive none the less honor or sympathy, or perhaps needed help, by showing a brave struggle, like the Macedonian brethren, to give out of their deep poverty abounding to the riches of their liberality.

Those having large revivals, and those conducting church building and debt-paying enterprises, are apt to be among the most efficient of pastors, and those standing by their churches in times of hardship deserve all honor. None of them should have their merits belittled. And to them all the graduated tables may be made to do more complete justice than any ordinary statistical report.

It must be remembered, however, that a revival greatly stimulates a church, and makes it easier to raise generous sums. The collections should have their full share of the prosperity; and when they receive their full share of attention and effort by a superior man with a superior opportunity, the results are sure to show accordingly. Many pastors also tell with glad surprise that a faithful presentation of the collections, asking the people to do what they could in years of heavy financial burdens at home, have resulted in some of the best returns in the history of the charge. In most cases where the collections have suffered greatly through these local enterprises, it is because they were entirely neglected, and the effort intentionally not made.

If the local burden or distress does not prevent the payment of a considerable part of the pastor's salary, it is in order for him to rise and explain the neglect of the collections. If he can do so, his reputation will be as good as his explanation; if not, it ought to be as bad as his record.

The merit of this system of tabulation is that it singles out the delinquent churches and fixes upon their delinquency their own attention, and that of those who are over them in the Lord.

And as the tabulation is repeated and becomes historic, it presents to the eye of the neglectful pastor the part of his record that specially needs improvement, and it points out to the faithful presiding elder the pastors and churches on his district that most likely need encouragement or stimulation, that these interests suffer not in his hands. It also furnishes in compact form the weightiest facts for his use in Quarterly Conference when he seeks to commit the official members to measures of improvement. And it wakens emulation, which is the noblest of the secondary motives, and an appeal to which is warranted by emphatic Pauline precedent.

WHAT IMPROVEMENT TO OUR METHODS CAN BE SUGGESTED?

Many things about them are excellent, and admired by the foremost men of sister denominations. Our connectional system and superintendency gives us the greatest facility for promoting these as well as other general interests.* The episcopal connection with the different boards, bringing the broadest general knowledge to blend with the specific knowledge of the places represented by the members, enables the boards to give the best information to all who will study their reports. The custom of asking a given amount, and of its apportionment to the Conferences and then to the churches, must commend itself as business-like to all who are anxious to see this business well done. The provision for appointing missionary collectors in every charge cannot be too highly valued, and it should be extended to all the benevolences. These things ought to be sufficient. And they are to many, but to the vast majority of our pastors and people they are as if they were not. And why? Not because of conscious unfaithfulness, but rather because so large a part of the human family, high and low, including a majority of our preachers and most of our people, are creatures of habit and imitation more than of reflection and generalization as to their duties and the interests committed to them. So it comes about that most pastors *construe* all that is published or said or asked of them by what they have been accustomed to do or by the habits and customs of their people. Such a clear and strong presentation of these things on their merits, as will not be construed, strikes them as a hyperbole. Then, too, the general habits of surrounding changes form a *vis inertia*, hard, indeed,

to be overcome, exerting an influence as constant as the law of gravitation, and giving the greatest advantage to reactionists, and discouragement to the progressive pastor. Yet it takes no more repetitions to establish a good habit than a bad one, and if a habit of reaching every member with an appeal for each benevolence were fixed, with the habit of expecting a proper response, and withal a habit of emulation, such as Paul tried to inculcate among the Greeks, the work could be done easily by all, and would be done constantly by nine tenths of those who now fail. But why have our people not formed better habits? Largely because they have been told what to do, and then have not been called to account for the way of doing their work, or whether it was done at all. Missionary collectors are appointed; nobody asks whether every member has been appealed to, nobody looks after the standard of the contributions, and only a general report of the aggregate is made, which may look well enough to the unthinking.

Each board now acts alone, seeking to make its own impression on the Church. The result is that seven different presentations, each on the theory of its being the one of greatest importance, and made in a way tending to dissipate and confuse the attention, and by mutual neutralization diminish the general impression. They should act as a unit, and so make a cumulative impression. A good way would be for the different secretaries to prepare in concert a circular stating concisely and forcibly the nature and extent of the common obligation, and the vow of each member on joining the Church to contribute thereto according to ability—stating the nature and extent of the work of each, and consequently the extent of the claim—to go with a subscription-card, having a place for each cause, and send this to every charge to be presented to every member of the Church. Then a system of reporting should be devised; this could readily be done by putting it in the order of exercises at the monthly concert for missions. Let the report give the whole number of members, and a fair estimate of the number of friends in the congregation in sympathy with these things. After saying that cards and circulars have been sent to every one, report the number of responses, with the grade of each contribution, classed by amounts: and finally the amount resulting to each benevolence, and how much it

averages per member for the Church. This will bring out speeches from the best friends of the benevolences, and suggest the way for securing responses from others before the next meeting. Each coming report will waken curiosity and interest, and tend to the formation of systematic and generous habits of giving. The number of contributors should be reported to the Annual Conference, classed under different standards. The Newark Conference adopted a system of standards as shown in the following form of the report required:

.....DISTRICT.....		CHARGE.
	No. of Contributors.	Amount.
Below Minimum Standard (65 cents)	\$.....
Minimum Standard and all others between 65 cents and \$1 30.....	\$.....
Average Standard (\$1 30) and all others between \$1 30 and \$2 60.....	\$.....
Higher Standard (\$2 60).....	\$.....
Special Contributions (above \$2 60).....	\$.....
Total amount given to the seven collections.....	\$.....
Total membership.....
.....		Pastor.

These reports to the Conferences should be tabulated so as to show the degree of progress toward a proper contribution from every member in every part of the Church, and where efforts at improvement is most needed.

It is surprising what an effect reiterated reports will have on the habits when systematically made and brought home to those concerned.

It is as important to establish a system of minima as to get a contribution from every one. Every pastor who so presents the benevolences as to produce conviction has many a one coming to him and asking, "How much do you think I ought to give to this cause?" The average pastor would reply, "Give all you can," which adds nothing to the inquirer's information, and is interpreted, on the one hand, by a poor laborer to mean five dollars, and on the other, by a man ten times as able, to mean twenty-five cents. If, instead of saying, "Give all you can," the pastor should say, "Take 65 cents for your minimum if you are very poor, \$1 30 if you have the ability of a common laborer of ordinary prosperity, \$2 60 if you have the ability of the average mechanic, or if you are better off give such sums

as will proportionately correspond to your means, provided you mean to give the lowest admissible sum; but I want my people to give liberally, and not the lowest admissible sum, and if you want to give liberally do not give less than one per cent. of your income." A pastor who will thus instruct his people, and show his sympathy with them and with his subject by adding to their offerings two per cent. of his own income, can soon have them doing full justice to all these benevolences and keep certainly within the bounds of moderation.

The missionary cause, which has about a two thirds interest in the claim of the seven collections combined, would be much the gainer by admitting a report on the other six at every monthly concert, and the meeting itself would be made more interesting and effective. A season of special prayer for God's blessing on the offerings and on the work contributed to, should always constitute a prominent part of the exercises.

Thus a little change in our system, introduced and improved by experience, would not be many years in adding another million to present receipts, and calling out the prayers of the Church for the work with tenfold the present power.

Then could we enter and occupy, more nearly as we should, the mighty and opening West, the needy but rising South, and the whitening harvest of the world.

ART. VIII. — SYNOPSIS OF THE QUARTERLIES AND OTHERS OF THE HIGHER PERIODICALS.

American Reviews.

AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, January, 1883. (Chicago, Ill.)

1. On the Interpretation of the Early Mythologies of Greece and India; by F. G. Fleay, A.M.
2. Indian Migrations, as Evidenced by Language; by Horatio Hale.
3. Native Races of Colombia, S. A.; by E. G. Barney.
4. Ancient Village Architecture in America—Indian and Mound Builders' Villages; by S. D. Peet, editor.
5. Description of an Ancient Aztec Town in New Mexico; by W. H. A. Reed.
6. Specimen of the Chumeto Language; by Albert S. Gatschet.
7. Mound Joliet; by O. H. Marshall.

BIBLIOTHECA SACRA, January, 1883. (Andover.)—1. Proposed Reconstruction of the Pentateuch; by Rev. Edwin C. Bissell, D.D.

2. The Conception *Εκκλησία* in the New Testament; by Prof. E. Benj. Andrews.
3. Positivism as a Working System; by Rev. F. H. Johnson.
4. The Argument from Christian Experience for the Inspiration of the Bible; by Rev. Frank H. Foster, Ph.D.
5. On some Textual Questions in the Gospel of John; by Henry Hayman, D.D.
6. The School-Life of Walafried Strabo; translated by Prof. J. D. Butler, Ph.D.
7. Some Notes on recent Catacomb Research and its Literature; by Rev. Prof. Scott.

CHRISTIAN QUARTERLY REVIEW, January, 1883. (Columbia, Mo.)—1. Worldliness in the Church; by J. T. Toof. 2. The Distinctive Peculiarities of the Disciples; by J. Z. Tyler. 3. The Foreknowledge of God; by John Tomline Walsh. 4. God Every-where; by G. R. Hand. 5. A Duty of Christian Parents; by J. W. Ellis. 6. The Philosophy of Pain—Hell; by Thomas Munnell. 7. Creation and Evolution; by G. T. Carpenter. 8. Will Morality Secure Eternal Life? by George E. Dew. 9. A Kingdom That Cannot be Moved; by H. Christopher.

JOURNAL OF CHRISTIAN PHILOSOPHY, January, 1883. (New York.)—1. The Arguments for the Being of God; by Prof. George P. Fisher, D.D., LL.D. 2. Christianity and Social Science; by Washington Gladden, D.D. 3. Revelation; by Prof. George T. Ladd, D.D. 4. The Incarnation and Modern Thought; by A. J. F. Behrends, D.D. 5. Mind and Matter, their Immediate Relation; by President John Bascom, D.D., LL.D. 6. The Spiritual Life, a Fact and a Testimony; by Giles H. Mandeville, D.D. 7. Proceedings of the American Institute of Christian Philosophy.

LUTHERAN QUARTERLY, January, 1883. (Gettysburg.)—1. The Rise of the Episcopate; a translation from Dr. Heinrich Schmid's "Handbuch der Kirchengeschichte;" by Prof. E. J. Wolf, D.D. 2. The Law of Burial and of Burial Grounds; by Rev. William Hull. 3. How to Develop and Direct the Benevolence of the Church; by Rev. George Scholl, A.M. 4. The Question of Primeval Monotheism; by M. Valentine, D.D. 5. The Length of Our Saviour's Public Ministry According to the Gospel of St. John; by Rev. J. C. Jacoby, A.M. 6. What Are the Qualifications Necessary to Church Membership? by Rev. E. D. Weigle, A.M. 7. Christ and the Conscience; by Prof. W. H. Wynn, Ph.D. 8. The Liturgical Question; by Rev. F. W. Conrad, D.D.

NEW ENGLANDER, March, 1883. (New Haven.)—1. Goethe's Ethical Sayings in Prose; by Prof. R. B. Richardson, Ph.D. 2. Voices from the Spirit-Realm; by Dr. Robert Friese, Leipsic, 1879; translated by Rev. J. B. Chase. 3. The Importance of Experimental Research in Mechanical Science; by Prof. W. P. Trowbridge. 4. The Plan of Paradise Lost; by Prof. John A. Himes. 5. The Human Mind. 6. Recent Infidelity: Its Extent and Remedies; by Rev. D. F. Harris. 7. The Bible as a Book of Education; by Prof. H. M. Goodwin.

PRESBYTERIAN REVIEW, January, 1883. (New York.)—1. The Teaching of Our Lord Regarding the Sabbath, and its Bearing on Christian Work; by Rev. George Patterson, D.D. 2. The Separation of Church and State in Virginia; by Rev. J. Harris Patton, A.M. 3. The Revised Book of Discipline; by Rev. Elijah R. Craven, D.D. 4. A Critical Study of the History of the Higher Criticism, with Special Reference to the Pentateuch; by Prof. Charles A. Briggs, D.D. 5. Darwinism and the Dakota Group; by Rev. William J. Harsha, M.A. 6. John Henry Newman and the Oxford Revival; by Prof. Archibald Alexander, Ph.D.

PRINCETON REVIEW, March, 1883. (New York.)—1. The Utah Problem; by Henry Randall Waite. 2. A New Experiment in Education; by Prof. Felix Adler. 3. St. Paul; by Rev. Philip Schaff, D.D., LL.D. 4. The Hidden Heart; by the late Prof. Tayler Lewis, L.H.D. 5. Convict Labor and the Labor Reformers; by Hon. A. S. Meyrick. 6. American Manufactures; by Francis A. Walker, LL.D. 7. The Antagonisms Between Hinduism and Christianity; by Samuel H. Kellogg, D.D.

UNIVERSALIST QUARTERLY, January, 1883. (Boston.)—1. Scripture Exposition; by O. D. Miller, D.D. 2. Drifts in Religious Thought; by Rev. H. I. Cushman. 3. The Necessity of a Change in the Language of Our Creed; by Rev. E. C. Sweetser, D.D. 4. The Attractive and Triumphant Cross; by A. J. Patterson, D.D. 5. A New System of Philosophy; by Rev. S. S. Hebbard. 6. The Catcombs of Rome: Their Teachings of Doctrine, Ritual, etc., (Part Third); by Rev. A. B. Grosh. 7. True and False Ideas of Holiness; by Rev. A. G. Rogers.

English Reviews.

LONDON QUARTERLY REVIEW, January, 1883. (London.)—1. The Social Science Association. 2. The Relation of Kant to Speculative Philosophy. 3. Charity in the Early Church. 4. William Law. 5. Recent French Historical Literature. 6. Egypt. 7. Evolutionary Ethics. 8. The Doctrine of the Spirit in the Corinthian Epistles.

LONDON QUARTERLY REVIEW, January, 1883. (New York.)—1. Archbishop Tait and the Primacy. 2. Progress and Poverty. 3. Private Life of Cardinal Mazarin. 4. Pawnbroking. 5. Sir Archibald Alison's Autobiography. 6. Corea. 7. American Novels. 8. Was the Egyptian War Necessary? 9. The True Position of Parties.

INDIAN EVANGELICAL REVIEW, January, 1883. (Calcutta.)—1. The Education of the Aborigines; by Rev. A. Campbell. 2. The Bengali Mussulmans and Christian Effort among them; by Rev. H. Williams, C.M.S. 3. Mussulman-Bengali. 4. The State of Hinduism at the Rise of Buddhism; by the Editor. 5. A Lady's Testimony to the Fiji Mission; by Prof. W. G. Blaikie, D.D., LL.D., F.R.S.E. 6. The Education of the Aborigines.—II; by Rev. A. Campbell. 7. Muhammad Missari on Sufism, with Introductory Note; by Rev. E. M. Wherry. 8. Missionary Reminiscences of 1882; by the Editor. 9. The Mission Work: Principles and Methods; by Rev. W. W. Howland.

German Reviews.

THEOLOGISCHE STUDIEN UND KRITIKEN; (Theological Essays and Reviews.) 1883. Second Number.—*Essays*: 1. PROF. A. DORNER, of Wittenberg, The Nature of Religion. 2. RYSEL, A Letter of George, Bi-hop of the Arabians, to the Presbyter, Jesus. *Thoughts and Remarks*: 1. GRIMM, Luther's Translation of the Old Testament Apocryphas. 2. USTERI, The Original of the Marburg Articles in Fac-simile, rediscovered in the State Archives at Zurich. *Reviews*: 1. LECHLER, *Analecta ad Fratrum Minorum Historiam*. 2. FELICE, Lambert Daneau, His Life, Works, and Unpublished Letters; reviewed by EBRARD. 3. STADE, Journal for Old Testament Science; reviewed by SMEND. *Miscellanea*: 1. Programme for the Society of the Hague for the Defense of the Christian Religion for the year 1882. 2. Programme of the Tyler Theological Society in Harlem for the year 1883.

ZEITSCHRIFT FÜR KIRCHENGESCHICHTE. (Journal for Church History.) Edited by THEODORE BRIEGER. Vol. 5. Fourth Number. 1883. Investigations and Essays. 1. HEIDENHEIMER, Correspondence of Sultan Bajazet II. with Pope Alexander VI. 2. BRIEGER, Complement to the History of the Reformation from Italian Archives and Libraries. *Analecta*: 1. LOOFS, The Surname of the Apostle of the Germans, together with a Communication concerning Boniface. 2. *Miscellanea*, by ROHRICHT, KOCH, and KARL MÜLLER.

The first article in the "Theological Essays," by Prof. A. Dorner, of Wittenberg, on the "Nature of Religion," is in two divisions—a critical one, treating of the various views entertained at the present time, and a second one, which presents the leading traits of the "Nature of Religion" as the results

of the critical investigation. The article is very long and exhaustive, extending over sixty pages, and quotes scores of authorities from German Theologians and English Philosophers. It deals chiefly with the philosophical and religious methods of the present time, and reduces these mainly to four, namely, the historical, psychological, speculative-genetic, and the speculative-critical; and claims that, in general, the Nature of Religion is to be found in the sum of the results obtained from a thorough investigation of all these phases.

Professor Grimm, of the Theological Faculty of Jena, and a member of the Commission for the Revision of the Bible of Luther, gives us his views, in the article on "Luther's Translation of the Apocryphas," as to the mode followed by the great German reformer. Grimm maintains that in this work Luther did not consider it wise or necessary to follow the text as closely as in the translation of the canonical books. He therefore, at times, assumed the rôle of the editor, critic, or exegete, because he hoped in this way to make the reading of these books more acceptable to the masses of the people, and also more intelligible. The author declares that Luther, in this view of his work, did not follow the Vulgate in all the books. Indeed, to some of them he distinctly gave the explanation that they were taken from the Greek, but seems in places to have followed the Vulgate as a species of commentary.

Dr. Brieger, of the "Journal for Church History," treats his readers to an interesting article on his zealous efforts to learn all he could concerning the Reformation from Italian archives—certainly a new and valuable source of information. For this purpose he left his post and spent some eight months in finding out all the sources of information that he could command. His main object was to increase the knowledge regarding the epoch of Paul III., by unsealing fountains that had hitherto been inaccessible. In this laudable endeavor he alludes to the friendly reception that he received from the directors of nearly all the libraries that he visited, although many of them could not have had much sympathy with the investigations of a Protestant theologian. Through this courtesy he was enabled to collect and arrange much material into large groups, tending in different directions, which he hopes, later, to examine closely and compare, confident that he will be thus in a

condition to add much valuable and reliable information to the History of the Reformation. He cannot, of course, give all this material in the pages of a journal, although a goodly number of the documents are given in the original Italian. He acknowledges that this article is but a scheme and forerunner to a more extensive treatise that may assume the proportions of a book.

Some of the letters and dispatches that he presents fill up gaps in new material, recently obtained, regarding Contarini, and already given in the columns of the Journal. In 1879, Victor Schultze presented some communications that he had obtained from the archives of Naples, making a fortunate beginning for this work, in which Brieger takes so deep an interest. In 1880, Ludwig Pastor obtained a series of important dispatches of Contarini's from the archives of the Vatican; and Dietrich, in 1881, in his "Labors and Letters of Cardinal Contarini," collected a mass of useful material to this end. This was effected through a systematic examination of the archives and libraries of Venice, Milan, Treviso, Florence, Siena, Rome, and Naples. The great value of this new matter will be the opportunity offered by it to distinguish the Catholic from the Protestant sense of many of the proceedings in regard to Luther. The number of original Latin and Italian documents obtained by Brieger is quite large, and will see the light of day in Germany for the first time, and will, of course, be matters of great interest to that school of German theologians who seem inclined to spend their days in the study of Luther.

French Reviews.

REVUE CHRETIENNE, (Christian Review.) November, 1882.—1. SABATIER, Laical Religion. 2. PUAX, Journey in Scandinavia. 3. E. DE PRESSENSÉ, The Rôle of the Will in Knowledge. 4. ALONE, Bibliographical Bulletin. 5. Literary Notices by MOUCHON. Monthly Review by PRESSENSÉ.

December, 1882.—1. GODET, The Life of Jesus, by Bernhard Weiss. 2. CAUSSE, The Sunday-School. 3. BRIDEL, Philosophical Chronicle. 4. SABATIER, Literary Chronicle. Monthly Review by PRESSENSÉ.

January, 1883.—1. E. DE PRESSENSÉ, A New Appreciation of Vinet. 2. NAVILLE, The Liberty of Religious Associations. 3. LELIÈVRE, The Huguenot Psalter. 4. NIEGARD, English Chronicle. Review of the Month by PRESSENSÉ.

The leading spirit of the *Revue* is decidedly Pressensé, as will be seen from the part which he takes in the above summary.

In the December number he makes a new appeal to his public for support, and, certainly, if a live editor is a desirable possession, he is deserving of a hearty indorsement, morally and pecuniarily. Like every other editor, he promises to do better in the future than in the past, and proposes to devote more time to the defense of his creed and Church, while continuing to follow all movements in religion, literature, and philosophy, both at home and abroad.

The distinguishing characteristic of the *Revue* is to treat of the questions of the hour, and in this sense we refer with pleasure to the article on the Sunday-school, by Causse, in the December number. It seems that the Protestant revival throughout Europe is turning the attention of all of its sincere followers toward the Sunday-school. Christian parents have long felt a want for some more decided religious training than has been hitherto imparted in the secular schools; and now, since in these religious teaching is being so largely dropped, the cry is loudly going forth for some means of reaching the children. In this dilemma, French Christians—Protestant, of course—do not hesitate to name this a national question *par excellence*.

They acknowledge that the future of Protestantism is involved in this great question of the religious training of youth, and declare that the battle of unbelief with faith must be mainly fought out among the children; and the victory will be with those who shall succeed in possessing them. "We must arm ourselves in order to surround, to secure, and protect our children. For us this is a question of faith and of patriotism; our Christian children will make Christian families; our Christian families will make Christian Churches; and this latter, in its turn, will make the Christian country—a great and difficult task, but a beautiful and glorious one."

But the Reformed Church of France finds that it suddenly has a very difficult task on its hands; because it has so long intrusted the religious education of the young to the ordinary secular schools. The teachers in these have, for the most part, been wholly unequal to so great and delicate a task; and the mass of the children of their churches have thus grown up in a deplorable ignorance of their religious faith. And they have little better to expect, for a time, in the Sunday-school; because

of the almost total lack of teachers and appurtenances for this new work. In the few Sunday-schools hitherto established the numbers have been deplorably small, and the children have learned but little of the true spirit of religion. The Bible has been for them still a closed book, and the four or five years of their Sunday-schools have given them but little solid religious instruction.

The author of this article, therefore, demands that they begin the Sunday-school *ab ovo*, with direct reference to all its needs. Firstly, that it must be really a school in spirit as in name; that is, there must be a regular course of Bible study, proceeding with a curriculum that shall culminate in a fair and systematic course of popular Bible knowledge. And in this work the Bible must be the text-book in preference to any other. "It is of the highest importance that our children have the Bible in their hands. They must learn how to use it, to handle it, to understand it." This ignorance is declared to be one great lack of the Protestant population of France; and the Sunday-school will be a blessing if it can fill up the dangerous chasm.

But how supply the great want of teachers? They reply: The weight of this new task must first fall on the pastors, and they will probably need to make an apprenticeship to the work in order to execute it. They have been taught to teach the parents only; they must now direct their efforts toward the new mission to childhood. It will be necessary that the theological schools teach them to teach the little ones in the Sunday-school as they are now taught how to make a sermon. Thus trained, the young pastors must make it their first duty to establish in their churches normal schools for the training of teachers for these Sunday-schools. The French have an apt proverb which says, that a lesson comprehended is a lesson half learned. We submit that they seem to know their wants, and to have a pretty fair appreciation of the way out of their difficulties; which is truly, in our way of expressing it, half the battle. That they will have to encounter many difficulties is very certain; but it is a good sign that, instead of complaining about the situation, they are calling on all their forces to marshal hopefully in battle against the evil that confronts them.

Naville's article, in the January number, on the "Liberty of

Religious Associations," is an extremely timely essay to the Protestant world of France, which has found no little trouble, at times, to secure the right of assembling for religious objects and organization, or the liberty to join such bodies. Even the pastor of the American Chapel in Paris, under the present *régime*, has been annoyed and interfered with in an endeavor to have his people assemble at his house, for a conference of prayer or song. Had he invited them to a noisy dancing-party no objections would have been urged. The claim of the Reformers, as they are called in France, therefore, for interior liberty, or the autonomy of their societies, and especially for the right to determine the conditions on which persons may enter or leave their associations, is based on the clearest principles of religious freedom. A church should certainly possess the right of admission or exclusion of its participants or members, else it is at the mercy of incongruous elements that might force themselves into it, and finally take possession of the organization. It should have also the right of fixing the rule of its teaching and its discipline.

Naville would draw a clear distinction between the churches that are under the rule of the Concordat, and therefore of the State also in the religious systems, and the churches that are simply instituted by the State, and subsidized by it. A so-called "Concordate church" is a society that has entered into a convention or treaty with the State. On the one hand, certain edifices are granted to the religious community, and salaries are paid from the State budget to its ministers or priests; for which reason the Church consents that its functionaries may be indorsed by the government, and that its public acts may be under a certain control. But the Protestant Church of France has no such convention with the State, and, therefore, would resent State interference with its interior organization and usages. The negation of this right of these Churches has of late years been shown with a certain degree of publicity and austerity that has caused considerable commotion. The Synod of the Reformed Churches, held in 1872 and 1873, imposed certain conditions for entrance and continuance within their lines. But, after lengthy conferences with the State officials, these acts of the Synod were annulled by a decree of the Council of State. This Council declares that no change

can take place in the discipline of the Reformed Churches without the authorization of the government. At a later period a circular of the Minister of Public Worship affirmed that the very principle on which the Reformed Church is based subjects it to fluctuations of doctrine. Therefore, it is the political authority which shall at its will declare what are the doctrinal bases of these Churches. But if a society cannot determine its own conditions for membership, it is very evident that its liberty, and perhaps its very existence, are gone. If every citizen has a right to become a member of these Churches by the expression of his will or interest, without any condition of adhesion to its doctrine, the Church itself might as well close its doors. Against this great injustice the author of this article is waging a bold fight, and he illustrates and strengthens his position by various examples from the Protestant Churches of Switzerland and other nations. We need scarcely add that the orthodox Reformers are heartily with him; while the liberals and free-thinkers within the Church would like to stay there, and get and retain possession, by virtue of this decision of the State Council, which is certainly most absurd and unjust.

"The Huguenot Psalter" is an article of great interest, and full of instruction regarding the famous old hymns sung by the persecuted amid their oppression. Apart from the Bible, no work among them has had a more glorious history. Its words and very melodies have grown out of their sufferings and hopes and faith; and one can scarcely believe that the French tongue could lend itself to accents so pathetic and devout. The complete Psalter first appeared in the year 1562; and Catharine de Medici, in the hope of conciliating the Huguenot party, permitted it to be printed in no less than eleven editions in France, of which seven appeared in Paris. In the course of four years no less than sixty-two editions appeared in French in various countries; and it is now known that it has been translated into twenty-two foreign languages. With such popularity it soon became a dangerous weapon in the mouths of the Reformers, and was as good a battle-cry as they could utter. Even Henry IV., when he renounced Protestantism, entertained a wholesome fear of the effect of its hymns. He had permitted his sister, Catharine of Navarre, to hold

Reformed worship in his palace of the Louvre, on condition that they would abstain from singing. One day his sister was delayed in a conference with the king, when the company began to sing to drown the tediousness of delay. The king, hearing a noise, asked the cause of it; and on being informed, he abruptly said to his sister: "*Mon Dieu*, go quickly and tell them to stop singing!"

Under the *régime* of the Edict of Nantes, the Protestants of Paris were accustomed to assemble at Charenton for worship. Every Sunday the road to this place was crowded with men, women, and children, in vehicles and on foot, going to church, and singing their hymns on the way. This so annoyed the authorities that they forbade the singing of hymns in public places; and in proportion as the famous Revocation approached, this raid on the Huguenot hymns increased. In 1663 a pastor of Nîmes was banished for having published a treatise on the singing of the Psalms; while the printer was also punished for two years, and the book itself was condemned to be burned. And thus the persecution of the Psalter went on, until at last it was almost at the risk of life that spiritual hymns could be sung. This very repression made the Psalter still more dear; and the comfort that it has afforded to thousands, amid persecution and adversity, has given it a rank right beside the Bible. This article will be widely read by the descendants of the Huguenots.

ART. IX.—FOREIGN RELIGIOUS INTELLIGENCE.

THE JEWS IN FRANCE.

FRENCH publicists have been pretty severe on the Germans for their treatment of the Jews in later years; and they and the Spaniards were quite generous in their offers toward the Russian Jews who recently left their homes in such large numbers, and came mainly to this country in preference to Palestine, France, or Spain. The Germans naturally reply that these critics would be more consistent if they practically knew more about the matter. Two centuries ago the Jews were driven out of Spain under circumstances of great cruelty, and a few months ago the first Jewish marriage took place in Spain for all this long period. And

the French themselves have scarcely any Jews within their boundaries; certainly for some pretty good reason.

While in Germany there are about 600,000, making one to every seventy-five inhabitants, there are in France only 65,000, or one to every 508 souls. The Hebrew population in France is found scarcely anywhere else than in a few of the large cities. Paris alone counts 35,000; more than in all the provinces together. Jewish synagogues are found only in Paris, Bordeaux, Lyons, Marseilles, Besançon, Bayonne, and a few other cities. In many commercial centers, counting from 30,000 to 50,000, there will be found but a few isolated Jewish families. In four of the departments there is not a single Israelite; while in some twenty there are not more than a few hundred. But a very small portion settled in France before the nineteenth century. All the others came since 1830 from Germany, Switzerland, Austria, Russia, and Turkey. Some came with millions, as the Rothschilds, Goldschmidts, Erlangers, and Oppenheims, and these have all increased their millions in France. Outside of these extremely rich Jews the greater number of the Parisian Jews are poor, and find it a struggle to secure a decent livelihood. The Frenchman is a good business man, and quite expert in making a sale on fair business principles; there is here, therefore, no room for dickering or bargaining; and for any deceptive transactions, especially in money matters, he is not much inclined. To the poorer class of Jews there is, therefore, nothing left ordinarily but the trade in ribbons, thread, and other small variety wares. Even the trade in old clothes, which elsewhere is exclusively in the hands of the Jews, is in Paris mostly monopolized by emigrant Frenchmen from the Province of Auvergne. There are a goodly number of Jews in the law, and in the civil and military service. There are Jewish prefects, cabinet ministers occasionally, quite a number of Jewish generals, and a large number of deputies to the Chambers. In industrial life the Jews have by no means the position which they hold in Germany. Their influence is all-controlling only at the Exchange; some of the largest banking and stock-dealing establishments and most of the railroad corporations have none. Consequently, they are not such a thorn in the side of the Frenchman as they seem to be in that of the German.

LIBRARY OF THE ITALIAN REFORMATION.

We notice with pleasure that the Italians themselves have begun a work that has been successfully pursued for some time in France and Spain; namely, a new publication of all the evangelical writings from the period of the Reformation. It is to be hoped that this admirable enterprise will receive an active support that will end in its consummation. In the year 1531 there issued from a cloister on the banks of Lago Maggiore, from the pen of a Carmelite monk, a circular to the entire Christian Church of Germany, in which we find the words: "Think, dear brethren in the faith, of the humble Canaanitish woman who begged for the crumbs that fell from the table of the Lord. Thus I, while thirsting,

take refuge in the Source of living waters; surrounded by darkness, sighing in tears, I beseech you, who know the secrets of God, send us the writings of your chosen teachers. Deliver a Lombardian city from the Babylonian captivity. There are three of us here; but who knows whether God will not from a small spark cause a great burning?"

This pious monk could scarcely imagine that from his own country there would spring forth an echo of his words. And yet the movement of the Reformation, even in Italy, in twenty years from that time, had become so strong, spreading even to the spiritually elevated classes, that an entire literature of testimonies of evangelical faith and life had risen into prominence. But the Inquisition had with only too great effect nipped the buds of the movement in the beginning, and thus destroyed the fruit. Whole editions of devotional books were destroyed by its order, and in Rome piles of such books were burned. But by the providence of God many single copies were rescued from the general destruction, and they are discovered anew hidden in archives and libraries. These are not to disappear entirely, and it is the duty of evangelical Christianity to rescue them. From these the new Protestant communities of the Italy of to-day may draw native material for study and devotional instruction and encouragement. This important enterprise is to be under the direction of Professor Comba, of Florence, aided by colleagues in Venice, Padua, and Rome, and some even from France and Germany. They are to be printed in Florence, and sold at a very low price so as to put them within reach of all. About eight or nine works are now already announced, of which the first is "A Simple Declaration of the Twelve Articles of Christian Faith." An appeal is being made to the Protestants of Europe to help this worthy enterprise by a generous purchase of these issues.

THE PROTESTANT CHURCHES OF FRANCE.

The French Reformed Church, as well as the French Lutheran, is now suffering under the pressure of contemporary events. They both have to bear the burden of the exclusion of religious teaching from the schools, and are obliged to provide for it themselves or do without it. There are those among them who accept willingly this new school law, but their labors in the Church are negative rather than positive. The extreme liberalism, which has such a foothold legally within the bosom of the Churches, is causing them much anxiety. In the Theological Faculty of Paris there are some faithful and immovable teachers of the Word, but even there we see an effort on the part of some to produce discord by unsound teaching. Maurice Vernes, of this body, who lately delivered an address, at the opening of the annual studies, contradicting the commonly received ideas of the soul and immortality, was obliged to withdraw as a teacher; but his influence is left behind him. There is doubtless existing in the Reformed Church of France a noble inheritance and a solid power of active faith, as is proved by their eager work in

evangelization of the masses; but they are doomed to encounter discouraging obstacles. The record of the year last past amply attests this.

In the Lutheran Church the injuries caused by the war of 1870 are not yet overcome; pastors were driven away from their flocks; congregations were scattered; and church property and soil virtually destroyed. These Lutherans, in various unions and conferences, have appealed to their brothers in Germany for help. The two Provincial Synods, recently held in Paris and Mompelgard, were mainly occupied with the troublesome school question, bemoaning the fact that the name of God is excluded from the schools with no power on their part to repair the wound. They now find hope in the fact that there has lately been a revulsion of feeling among notable Republicans regarding the religious question, and that an evident disposition is growing to treat it with more tenderness and consideration. The President and some prefects and ministers of state are counseling less severe measures, and the last budget for Public Worship was sustained by some of those who had hitherto opposed it. The death of the great dictator in this matter may cause a change of policy, and the fierce struggles of the political factions induce the opponents of religion to cease their efforts to strike all religious organizations. The Lutherans seem to be even more helpless than the Reformed Church without aid from the State.

THE LATEST FROM PALESTINE.

The "Journal of the German Palestine Association," under the effective control of Dr. Guthes, is doing fine work in the matter of revelations of very general interest. The fourth volume has recently appeared, and from it we gather some curious information. For a series of years there have been found in the vicinity of Jerusalem small sarcophagi of limestone, whose significance has been a mystery. They are about thirty inches in length and fourteen in breadth. To what purpose have these small coffins been appropriated? They can scarcely have been cinerary receptacles; for neither the Jews nor the Christians practiced cremation. The opinion has been broached that they contain the remains of the martyrs; for they are far too small for an ordinary un mutilated corpse. A high authority is of the opinion that these miniature coffins are for the reception of the remnants of bodies taken up from graves and transported to other places, because in these cases corpses were sometimes transported from abroad. This is made probable from the fact that in the immediate vicinity of Jerusalem they are most numerous, and some of them contain Greek inscriptions. A burial in Jerusalem was the most ardent desire of the Jews living in other countries; and in the Middle Ages there were very many of such transports to the Holy Land. Old Jews would go there simply to die. These little sarcophagi, therefore, probably contained the bones of those who could not go in the body, as the Chinese send home the bones of their dead to lie in their natal soil.

A professional architect in the interest of this Association, living permanently in Jerusalem, gives some curious details as to the number of inhabitants of ancient Jerusalem. In his study of the outlines of the city, the mode of building, and the size of the houses, and also the historical traditions, he concludes that ancient Jerusalem, at the time of Titus, had a circumference of thirty-three stadia, and not less than 250,000 inhabitants.

ART. X.—FOREIGN LITERARY INTELLIGENCE.

THE "Roman Catholic Directory" for England and Scotland, for 1883, issued under the control of Cardinal Manning, and therefore reliable, gives us some very startling figures. In England and Wales there are seventeen Romish bishops and 2,112 priests, who labor in 1,888 churches, chapels, and mission-stations. Scotland has six bishops and 306 priests, who have charge of 295 chapels. The English bishops are divided into one archbishop, six suffragan bishops, and two assistant bishops. Scotland has two archbishops and four suffragans, and either no congregations or very unimportant ones. A comparison with this directory and that of 1850 shows that the statistics are nearly doubled in the present one. In the House of Lords there are now twenty-nine Roman Catholic peers with seats and votes, and the privy-council of the Queen contains four Roman Catholic members; while in the nobility of the land there are forty-seven baronets who are Catholics. There are no statistics given of the growth of Roman Catholicism in the middle classes; it seems to be only among the higher ranks that High-Churchism and Catholicism have become fashionable.

The "German Review" gives quite an interesting account of the status of the German universities at the close of the year 1882. The attendance is increasing quite out of proportion to the increase of the population. The number of students in the summer semester of 1872 was 15,113; but in 1882 it was 23,834—in ten years an increase of 57 per cent. This the Germans regard as alarming, because there is no such increased need of trained men, and the supply will therefore be much greater than the demand. An official warning has gone forth in the German Empire against the over-production of lawyers. But the greatest increase is in the philosophical faculty, including all branches not absorbed by the theological, judicial, and medical studies; and the increase is found mainly in the ten Prussian universities. The ratio of increase has been about even in the medical and theological faculties. For a series of years there was a decrease here, but for the last five years there has been quite an increase. In the entire decade the theologians have made an increase of 39 per cent. in the Protestant faculties. In the faculties of Catholic theology there has been a constant decrease in the last

decade; in the seven German universities that have Catholic faculties this has reached about 20 per cent.

The seventh issue of the "Encyclopedia of Christian Antiquities," by Kraus, which is just out, contains several articles of interest on Christian Archæology, though they are evidently tinged with the Catholic views of the author. A very valuable new work in the same line from a Protestant source is "The Catacombs, their History and their Monuments," by the well-known Dr. Victor Schultze, which has just appeared in Leipsic. From the circumstance that Catholic theologians, mainly, such as Kraus and De Rossi, have had the matter of the catacombs mostly in their hands, it has become a sort of tradition to construe what they find with a Romish tendency. This has in some measure been counteracted by Schultze's work, entitled "Archæological Studies concerning Ancient Christian Monuments," published some two years ago. But Schultze has spent several years in Italy, engaged in diligent work in the Sicilian catacombs, which has enabled him in many instances to give an entirely free and independent judgment. This author has taken very special pains to examine the significance of these relics in their social, political, intellectual, and ethical bearing.

Professor Victor Schultze writes in the highest terms of the Archæological collection of the University of Leipsic, especially with a view to the study of Christian history. Many of the objects are in copies, for the purpose of academic illustration in teaching. This idea was first broached by Dr. Piper, in Berlin, and then extended to Leipsic. The example has lately been followed by Professor Kraus of Strasburg. This famous Leipsic collection was begun by Professor Brockhaus, in accordance with a resolution of the Ministry of Worship, in 1876, and had made fair progress before his death in 1877. The earlier collections were mainly of objects illustrating the Middle Ages, and the collection was to be not so much a museum as an archæologic apparatus for the illustration of study. Its present condition makes quite an additional attraction for theological students at that vigorous and active university.

Ancient Hebrew poetry has been subjected to a close scrutiny as regards its artistic form, by Professor Bickell, a very learned author in all that relates to Syriac and Hebrew literature. He is a wanderer from his mother Church over into the Roman Catholic fold, and now laboring in that stronghold of the Church, the quaint old town of Innspruck in the Tyrol. He has just published a Latin work, entitled "*Carmina veteris Testamenti metrica*," in which the Psalter, the Song of Solomon, the Lamentations, Proverbs, and the Book of Job receive particular attention as to their metrical disposition. This work, and his recent "Poetry of the Hebrews," will attract the attention of biblical scholars.

The famous Catholic Lexicon of Wetzer and Welte, that a few years ago made such a stir in the Ultramontane world, has now appeared in a new and much enlarged edition. It of course keeps up its ultra-Romish

character, and makes some queer work of the *Old Catholics*, the "Anti-christ," and the "Reformers," and it is worthy of the attention of Protestant scholars, in order to let them see how the *Mother Church* regards some of their heroes and tenets. In the article on the "Augsburg Confession," it is extremely mild and peaceful, and condescends to say: That the few deviations from the old doctrines are so vague and general that a mutual understanding ought not to be difficult. But the author wanders a good deal when he speaks of the reticence of Melancthon in regard to the Confession of Faith; and he is quite out of the way in the affirmation that only the orthodox and the old Lutherans still cling to the Augsburg Confession, or simply maintain it officially while going over to the common faith of the Protestant people. It is natural to expect that a Catholic lexicon should place all the errors of the Catholic Church in the best light; but we suggest whether it is not going too far, as in the article on "The Apostolate and Episcopate," to affirm in the Apostolate, in order to justify it in the Episcopate, such attributes as the following: Universality, unlimited power, infallibility, and the primacy of Peter as a lasting office.

A deputy in the Prussian Diet lately complained, in a pamphlet entitled "*Canossa*," of the use, in many of the seminaries for the training of priests, of the text-book of the French Jesuit, Gury, justifying the crimes of perjury, robbery, adultery, and the falsification of documents, and demanded that it should be expelled from these schools. A Catholic journal demanded in a formal manner that the deputy should give the passages alluded to, with page and paragraph. This the deputy does, with a literal translation from the work in question, together with the original Latin. He adds all sorts of polemical spice to the detailed quotations, and every impartial reader cannot fail to see that he maintains his points. The title of his little book is as follows: "Where in the Manual of Moral Theology, by the Jesuit, Gury, are robbery, falsification of documents, adultery, and perjury declared to be allowable?" The book is for sale for a shilling, so as to meet the popular demand, and is likely to make a *furor* in the fatherland.

"Walcker's Manual of National Economy" appears in stately style, in Leipzig, in the first volume of five hundred pages, and promises three more volumes to be finished in 1888. It undertakes to treat the Christian idea as well as the politico-economical, and does this with far more vigor than good sense. The author seems to dislike orthodox Protestantism quite as badly as genuine Ultramontanism, and suggests that a commission be formed of theologians, teachers of ecclesiastical jurisprudence, historians, and national economists, in order to place all the arguments of both sides in a convenient form. He also gives a very thorough presentation of the Jewish question, in which he declares the emancipation of the Jews to be complete in Germany, and thinks it now time to secure the emancipation of the Christians. But in this he follows the footsteps of the learned Mommsen, who would effect this

emancipation in the way of mixed marriages between Jews and Christians. It is, of course, simply ridiculous to suppose that any such measure could be made popular and acceptable, and it certainly could not be forced on any community, simply if for no other reason than that people generally like to make such bargains themselves, and could not be induced to do so by any fantastical politico-economists.

The fourth centennial of Luther's birth, which occurs this year, is occupying the minds of German scholars and historians; and besides many other good and proper things, arrangements are being made for a complete edition of Luther's works as a national monument, for this would be quite as much so as the Cathedral of Cologne. This work is to be done by a commission sustained by the generous hand of the German emperor, and supported by the Ministry of Public Worship. To this commission belong three members of the Academy, the Germanist Müllenhof, the historian Waitz, and the theologian Weiss as representative of the ministry. The work will be published in Weimar, under ministerial sanction. Three volumes will be published yearly, of about four hundred pages, and the price will be made as moderate as possible, to make a large circulation easy. It will take from ten to twelve years to finish the work, and already an appeal for subscriptions in advance is being made to patriots, scholars, and Christian theologians. It will be considered a matter of honor for all public libraries to patronize the work, and a duty and a pleasure to have it in the libraries of churches and schools.

ART. XI.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

Dorner on the Future State. Being a translation of the Section of his System of Christian Doctrine comprising the Doctrine of the Last Things. With an Introduction and Notes by NEWMAN SMYTH, Author of "Orthodox Theology of Today," etc. New York: Charles Scribner's Sons. 1883. 16mo, pp. 155.

The purpose of the present volume seems to be to bring the high authority of Dorner before us to justify the speculation of a *post-mortem* probation. In noticing, in a former Quarterly, Dorner's third volume, we called attention to this peculiarity of his Eschatology, specifying at the same time that he relieved the notion from its worst aspect by applying it only, or mainly, to those beyond the reach of the Gospel message. So held, not as a dogma to be imposed on the Church, but as a hypothesis relieving to the mind of the individual, the notion need create no great commotion. Similarly, the personal suggestion of Rev. Joseph Cook, that there may be cases of eminently conscientious men

whose souls are quickened into a living faith at the moment of transition from time to eternity, may be a conception that one might adopt as a relieving hope. There are eminently conscience-governed men outside the Church whose rectitude of life often shames the members of the Church, skeptics, it may be, yet comparatively ruled by right, upon whom it seems difficult to pronounce the doom of eternal misery. What shall we say to or of such men? The great Doctor of the Roman Church, Thomas Aquinas, would say: Heaven is the vision of God to which the pure in heart through Christ are alone admitted; while outside the divine vision are varied regions of happiness, which is not *blessedness*, where the virtuous not holy abide. And all outside the visional heaven is hell. The holy live in the eternal golden sunshine of glory; the virtuous in the silver moonshine of intellectual enjoyment. Personally we would not peremptorily condemn Mr. Cook's hypothesis as a mental relief to those who need it. We cannot, however, elevate the conception to a dogma, nor write it an article in a structural theology. Whichever way private speculation may verge, we should say to the virtuous not holy man, Your position is, nevertheless, precarious and dangerous; "give heed to make your calling and election *sure*." Leave not the eternal blessedness to a contingency.

We cannot fully admire the finesses of Mr. Smyth in the present and past volumes. His curvilinear periods about the "New England theology," as if New England had but one theology, and as if a narrow local name for a theology were a recommendation instead of a disparagement, we do not intensely admire. And to cover over his emergence from the past Calvinism of New England under such terms as "the New Orthodoxy," "the New Calvinism," "the New Theology," seems to us a very superficial showiness. He seems like a fresh spring butterfly who imagines that such an epoch as *his* emergence into existence is to make all things "new." It took long centuries and eons for creation to arrive at his advent. Now we say that truth is *old*. As Dr. Nevins once said, "*Old* Calvinism is none the worse for being *old*." If oldness were Calvinism's only unfortunate point, that point it shares with geometry and with God. The new geometric truth, discovered not invented, never invalidates the old. We are, and are proud to be, traditionalist. Next to the Bible and conscience we believe in the Church. We study the dogmas of the thinkers of past centuries, and especially the nearest to Christ. With Wesley we love to recur to the "Scriptures and the primitive Church."

But Mr. Smyth now brings out the giant Dorner upon us to crush opposition like an avalanche. Awful! But we intimidated in a late Quarterly that we are to be numbered among the admirers, but not the worshipers or followers, of Dorner. In his "History of Protestant Theology," for instance, Dorner gives a definition of Arminianism which, Arminian through our life long as we had supposed ourselves to be, defined an Arminianism we never heard of, and never dreamed, and do not understand. We do suppose the gross caricature had a purpose. And Dorner is often muddy. We cannot, indeed, quite characterize him as Robert Hall did the great Calvinistic Doctor, John Owen: "A continent of mud, sir; a continent of mud!" At any rate we should make reserve that the muddy continent has many a placer of golden ore; and the mud may be quite worth exploring for the sake of the golden finds. But as *authority* Dorner decides nothing for us.

But while we do not admire the finesses of Mr. Smyth, we do confess a reverence for the high-souled frankness of Professor Park, in boldly attributing to Wesleyan-Arminianism a central prominence at the present hour in the maintenance of Protestant orthodoxy. It is a high compliment from a high authority. Methodists entertain thereat no puerile feeling of triumph, but do cherish a veneration for the magnanimity that makes such a statement. It portends no ecclesiastical unions of organizations; but it heralds a harmony of inward feelings among the organizations. For fifty years past it has appeared to us, that our Methodism stood very much in the way of the New England reformers from Calvinism. We had preoccupied the ground of a liberal evangelical theology; and their problem, a very difficult one, and also a very unnecessary one, was how to liberalize without coinciding with us. Moses Stuart, in a bold, true, historic spirit, revealed to astonished Calvinistic New England that Arminianism, true Arminianism, the Arminianism of Arminius himself, was not the ragged effigy which their pulpits had been bethumping for a century or two, but was evangelical and marked with the characteristics of truth. In the same style Professor Park has made a still further frank advance. But in the general, the impolicy of the late Dr. Fitch, of New Haven, and of Newman Smyth, has been followed; namely, to smuggle themselves into Arminianism, and call it "a different statement of the same doctrine," "a statement of Calvinism which is so made that Arminians are obliged to accept it;" or a "New Orthodoxy," "a New

Calvinism," and finally, in Mr. Smyth's present *brochure*, "a New Theology." In all these flexible metamorphoses one curiosity is the absurd tenacity with which they stick to the term "Calvinism." If they are unhappily born heirs to a theology which the nineteenth century of Christendom will not stand, no man in history is more flagrantly responsible for this, their fate, than John Calvin. Nevertheless, they writhe to get out of his fetters and yet to retain his label. Great were the powers and energies of John Calvin; great his services to the Protestant Reformation; yet his great and ghastly failure was as a constructive theologian; and yet, curiously enough, it is in just this sphere that they struggle to retain his name!

As to the heathen problem, to solve which the theory of *post-mortem* probation is suggested, it has been fully considered and fairly solved in the Arminian theology. Curcellæus in his able treatise, *De necessitate cognitionis Christi ad salutem*, unfolded the true view, followed, or at least coincided with, by Wesley in his commentary, and Fletcher of Madeley in his polemic tractates. Of that solution we have given a tolerably full statement in our chapter on the Equation of Probational Advantages, pp. 343-360 of our volume on The Will. So satisfactory to our Methodism herself from the beginning has been that solution, that we have had no temptation to the *post-mortem* theory in the past, and none but a very few eccentric and local thinkers in the present have tended toward that notion—thinkers, especially about Boston, who have apparently absorbed it into their organisms from the surrounding Congregational atmosphere.

We are told that this is a revised translation of Dorner; and we are moved to inquire why did not this revision transform Dorner's uncouth Teutonic into pure and lucid English. As if they admired the very unshapeliness of their idol, the translators take good care that it should re-appear in the English wording. Take, as a fair specimen of the whole, the very first sentence that salutes the puzzled attention of the English reader in this purified version: "There is to be a consummation of individuals, [what is "a consummation of individuals"?] and of the whole, ["whole" what?] particularly of the Church, which, however, shall not be realized ["shall" here used illegitimately for the simple future *will*; whereas "shall" would properly express Dorner's purpose and determination that the thing *shall* be] through a purely immanent continuous process, but only through crises, and through the second coming of Christ." And so on through

pages of lumbering clumsiness, requiring us to re-read the absurd misconstructions to elicit a meaning; a fault which is Dorner's nature, but the translator's folly.

Sermons and Speeches. By ATTICUS G. HAYGOOD, D.D., President of Emory College, Oxford, Ga. 12mo, pp. 428. Southern Methodist Publishing House, Nashville, Tenn. 1883.

We are duly instructed, in printed note, by Dr. M'Ferrin, to call attention to the handsome execution of this Nashville volume, and to its low price of one dollar and twenty-five cents. We cheerfully obey instructions. And we add the wish that a million copies may be sold, and that, by publishing works of such excellence, the Southern Methodist Publishing House may grow rich and powerful for good. Times are beautifully changed. We seem to remember the time when our good Dr. M'Ferrin considered the slightest unfavorable allusion to slavery, in any book, "a fly in the ointment," from whose pestilential odor the said House must be quarantined; and probably Wesley's works were the only anti-slavery volumes tolerated about House. And this book, published in 1852, would have consigned the author to degradation and banishment, with Professor Hedrick, from slave land. Dr. Haygood, however, has a ready retort. He can point to the pro-slavery fanaticism that, at the same time, disgraced the North. So that our rejoicing is properly over the advance made by both South and North in the direction of righteousness and freedom.

Dr. Haygood is a mentor for "the times." He does not preach extensively against the wickedness of the scribes and Pharisees of the olden time; but he aims his sharp-shootings against the shortcomings and misdoings of the Southerners before him. He does this so skillfully and pointedly that a Southerner might say: "That's personal; it means me." The response of the preacher might be: "Precisely so, thou art the man." In his sermon on "The New South" he reads to his audience a catalogue of "unpleasant things," "weaker points," and "lacks" of his dear South. First is "our intense provincialism," isolation from the world, and consequent inordinate self-appreciation; and here he utters the memorable sentence: "Had we been less provincial, less shut in by and with our own ideas; had we known the world better, we would have known ourselves better, and *there would have been no war in 1861.*" That is, the war was the result of Southern ignorance and narrowness. What a eulogy on the leaders of that great assault on our national Union!

The second lack is "illiteracy." The third, "our want of literature;" and this is to us a most unaccountable fact. There is plenty of ability in our South. In oratory and in politics the talent of Southern men seems to have vindicated, and alas! exhausted itself. But where are the contributions to poetry, to history, to science, to biblical literature, to periodical essay, in our South? We have seen defenses of slavery based on its furnishing the means of literary leisure, and so of a higher civilization; but how much soever the leisure, the literature, or the civilization, has failed to appear. The miserable, Yankee, wooden-nutmeg State of Connecticut alone, the object of supreme Southern contempt, has had at one period, within our own memory, more superior poets, contemporaneously, than the entire broad-spread South through her whole history. The fourth point is the want of educational facilities, colleges, and universities. The fifth is "manufacturing interests." And the orator finally concludes with this home truth: "Our provincialism, our want of literature, our lack of educational facilities and of manufactures, like our lack of population, are all explained by one fact and one word—slavery. But for slavery Georgia would be as densely peopled as Rhode Island. Wherefore, among many other reasons, I say again, I thank God that it is no more among us!"

Skillfully, if not quite ingenuously, Dr Haygood prefaces these frank reproofs with an indiscriminating taunt against "our Northern censors." He hints no thought that these "censors" ever spoke, like himself, in honesty or sincerity, with desire to remove rather than produce reproach; or that they were the true destroyers of "slavery," and so the best friends of the South. Garrison, Greeley, and, we may add, our own humble Quarterly, spoke no words of hate of the South when they censured the wrong-doings in the South. Their censures enabled him to utter his. Had they never spoken, his lips would have been forever sealed; or, if opened with such speech, lynch-law would have sentenced him to banishment. When these "Northern-censors" were asked, Why oppose slavery here where no slavery is? they replied, Because no one there will speak. Dead silence reigned under the sway of the slave-power. It was the "Northern censors" who emancipated both the slave and Dr. Haygood. And he does, in fact, but implicitly repeat their censures; their censures for the same faults, and which they attributed to the same cause. And until this day it is the "Northern censors" that compel Southern sentiment to onward progress. Such "censors" say,

with Jesus, Why do ye not of your own selves judge that which is right? And when Southern men, and the Southern religious press, and Southern churches, come to utter these truths in their full power, the "Northern censors" will rejoice to find their occupation gone. The vote of the last Southern General Conference, making Dr. Haywood Bishop-elect, announces, with cheering authority, that the bold speaker could no longer be ostracised, and the issue of this book from the Southern House declares that truth about slavery is in order with Southern Methodism. The logic of events, the logic of thought, and the logic of conscience will yet compel the utterance of still bolder conclusions in still firmer style.

Many of the discourses of this volume are pastoral sermons, treating not of the public status, but of the inner truths of the Gospel. And these are quite equal in ability and quality to the best in the series. The same insight into realities, the same independence in rebuke, and the same sharp analysis of popular fallacies, are displayed in the specially religious sphere. One of the best of the series was preached at Oxford "during the great revival." There may be more "eloquent" men; but we suspect that the South has no abler preacher and no truer statesman than the author of this volume.

Lectures and Addresses by Rev. Thomas Guard, D.D. With a Memorial Sermon by Rev. T. DEWITT TALMAGE, D.D. Compiled by Will J. Guard. 12mo, pp. 370. New York: Phillips & Hunt, Cincinnati: Walden & Stowe. 1883. \$1 50.

Dr. Thomas Guard was, like Summerfield and Maffit, a gift from Ireland to American Methodism. Of the peculiar style of eloquence of which they were eminent specimens Ireland is said to be the home; though it may be said to be Celtic, for France abounds with much the same style; and more broadly still it abundantly appears among the more fervid sons of our own South. "It comes not by much study," says Goethe; it is a gift, or a result of a combination of qualities done up in the nature of the man. Good imitations of it may be wrought up by elaborate efforts, but seldom so completely as to pass for truly natural. When combined with powerful logic, or based on a solid substrate of good sense, it becomes true, legitimate, and powerful oratory.

Mr. Guard was born in Galway, Ireland, in 1831, and died in Baltimore, 1882. A marked episode in his life was his mission in South Africa, the interest of which brought him on a visit to America. Here it became clear that the missionary field was not his true mission. As great and greater men are needed in that

field; but Mr. Guard's peculiar gifts marked him out for a metropolitan preacher. His career was brilliant and ever broadening, but, alas! too brief. He ascended to the empyrean before the meridian of his fame was reached.

There are in the volume fifteen public addresses, of somewhat varied excellence, but every one the product of an oratorical genius. They are preceded by a Memorial Sermon by Dr. Talmage, a man of kindred genius and greatness of soul. Perhaps the best of Guard's performances is that on the Sovereignty of Man, delivered in San Francisco at the opening of the Mechanics' Institute Fair, in 1879. We give one strain from this address on man's appropriation of nature's forces to his use:

"From the marching season and the timely rains; from the hidden wealth of mountains and from the wealth more real of the generous soil; from the products of the forest and of the flock, of the field and of the far-resounding sea, man draws revenues and service. Lightning is his courier, and sunlight his artist. Trade-winds waft his white-winged argosies, and snows gather on Sierra crests to swell the floods wherewith his ample acres shall be irrigated. Flowers, by their weird alchemy, transmute dew and gases into aromatic odors for his delight; and change sunbeams and dull clays into hues emerald, purple, and roseate, wherewith to greet his kindling glance, as he moves out to gaze upon an inheritance, over which 'far as the breeze can bear the billow's foam' it one day shall be true, man's nod is empire, and his footfall law. Silkworms spin for him; oysters secrete pearls for him; for him lime becomes marble, and carbon, diamonds; rocks are turned into silver, and plants become coal. Rivers leap to light from lofty fountains in the hearts of hoary hills that, utilizing the law of gravitation, man may make them turn his ponderous wheels and whirl his myriad spindles. The wild fowl 'nurses' the plume that shall wave upon his victor helmet; and the cotton and the flax plant offer the fibers of which to fashion the banners beneath whose folds he shall move forth to conquest, or repose unharmed amid the fruits of his free and honest industry. Force guards him—sows, reaps, threshes, and grinds for him, as in ages past it toiled in fashioning his dwelling-place. Art breathes inspiration. Music reveals her mystic laws to his modulating genius. The block becomes a thing of beauty. The canvas glows with the tints and flush of life. Arch and pillar, capital and dome, spring from earth and soar to heaven, obedient to his all but necromantic touch."—Pp. 296-297.

Bibliotheca Theologica. A Select and Classified Bibliography of Theology and General Religious Literature. By JOHN F. HURST, LL.D. 8vo, pp. xvi and 417. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1883.

Our indefatigable Bishop Hurst has found time, amid the pressure of other cares, to prepare and publish, under the above title, a most convenient and valuable theological index, adapted especially to meet the practical wants of the great body of English theological students and readers. Some professional scholars may wish that he had carried out the plan, which he indicates in his preface as the original scheme, formed years ago in Germany, of a more elaborate and comprehensive work covering the theological literature of other languages as well as the English. Such a work, however, would have required many volumes, have been necessarily costly and beyond the reach and needs of multitudes who read English only, and who desire just such a select and classified bibliography of theological and general religious literature to guide them in their reading and studies.

There is no end of making books, for each generation demands fresh treatment of all great and interesting subjects. Modern scholarship aims to appropriate the best literary productions of the past, and to go beyond them. Bibliography, therefore, is likely to become a recognized science. He who saves the time of a student, and enables him to expedite his researches, is a real benefactor. Allibone's "Dictionary of Authors" and Darling's "Cyclopædia Bibliographica" have been an invaluable aid to thousands, and other similar works of less magnitude have proven equally useful in their way. But every work of this kind needs revision and supplementing as the years come and go.

The plan of the present work is at once simple and comprehensive. It is not designed to be a complete or exhaustive catalogue of English theological literature, but to furnish the titles of a select number of standard works in the several departments. The table of contents (pp. 9-16) gives us, first, in brief outline, the topics and arrangement of the whole book. Part I (pp. 1-34) is entitled *Introduction*, and contains a list of general works on the study of theology, bibliography, lexicography, cartography, and large collections like the Edinburgh Ante-Nicene Christian Library, the Biblical Cabinet, the Bampton Lectures, etc., with the authors and titles of each separate treatise. Part II (pp. 35-113) is devoted to *Exegetical Theology*, embracing grammatical and philological helps to the study of the biblical languages, and an ample list of the best commentaries. This part also

comprises under distinct heads all such subjects as biblical antiquities, chronology, geography, inspiration, and prophecy. Part III (pp. 114-240) presents a list of the great works on *Historical Theology*, embracing not only the great writers on general Church history, but also those on special periods, sects, and denominations, missionary and other benevolent societies, histories of doctrines and of ethnic religions. Part IV (pp. 241-303) is equally full and comprehensive on the subject of *Systematic Theology*, and Part V (pp. 304-358) on *Practical Theology*. Fifteen pages of *Addenda* (pp. 361-375) furnish a further list of the most recent literature in the four leading departments previously treated. The whole is provided with full indexes of authors and of subjects. It is printed in large, handsome type, and will be welcomed by English and American students.

Sermons on The Higher Life. By REV. LEWIS R. DUNN, D.D., Author of "The Mission of the Spirit," "Holiness to the Lord," "The Angels of God," "Garden of Spices," etc. With an Introduction by BISHOP SIMPSON. 12mo, pp. 385. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. 1882.

Mr. Dunn remarks that "there is no volume of sermons specifically upon 'The Higher Life' in our literature, either in England or America;" and the present publication is made to fill the blank. He furnishes twenty sermons, preached at divers times and places in the course of his ministry; yet connected in the order of thought, and furnishing a certain symmetry and completeness of view. Though meeting objections by the wayside, and solving occasional difficulties, the whole series is rather constructive than controversial. The spirit is free, fresh, and animated; the style pure, perspicuous, and flowing; and the preacher ranges through the regions of modern literature and thought for living illustrations. The reader will find this one of the best exhibitions of this most vital subject in the range of our literature.

The Marriage in Cana of Galilee. By HUGH MACMILLAN, D.D., author of "Bible Teachings in Nature," etc. London: Macmillan & Co. 1882. 12mo, pp. 262.

This is a gem of singular beauty. Its treatment of miracle reminds us of Trench, yet displaying, with an equal erudition, a richer power of analogy, a finer imagination, and a more poetic grace of diction. The work of the publishers is apparently a task of love, for they have made the book "a gem in a rich setting." The transparent fluidity of style is rendered all the more

conspicuous from the delicate paper, the perfect type, and the liberal spacing. It is a fine book for a bridal memorial.

"There is no such thing, therefore, as unfermented wine."—P. 163. Then a good many folks are in a bad box. The Methodist Episcopal General Conference has decreed, "Let none but the pure unfermented juice of the grape be used in administering the Lord's Supper;" it has, therefore, excluded wine from the communion. The Church of Abyssinia, founded, perhaps, by the premier of Queen Candace, most tenacious of ancient usages among all the Churches, has ever prohibited the fermented article. Dr. Kerr, of London, exhibits to his audiences a whole catalogue of the unfermented article. Mr. Speer, of New Jersey, advertises far and wide an unfermented grape juice for sacramental and medicinal purposes, for the genuineness of which he challenges the severest scrutiny of science. Are not our alcoholic-wine brethren just a little fanatical?

The Celestial Symbol Interpreted; or, The Natural Wonders and Spiritual Teachings of the Sun, as Revealed by the Triumphs of Modern Science. By HERBERT W. MORRIS, D.D., Formerly Professor of Mathematics in Newington Collegiate Institute, London; Author of "Science and The Bible," "Present Conflict of Science with the Christian Religion," and "Testimony of the Ages to the Truth of Scripture." Illustrated. 8vo, pp. 704. Philadelphia: J. C. McCurdy & Co. 1883.

The central thought of this elaborate and unique volume is the resemblance between Christ and the sun. It is, therefore, a book by eminence of Analogies. Of these Analogies the main solar bases are Six; namely, The Sun as Primary Globe—as Source of Light—as Fountain of Heat—as Source of Actinism—as Magnetic Center—as Center of Gravitation. These six generic bases of Analogy are founded, as copiously shown, in the truths of Science, which are adduced with much fullness and interest. The specific analogies under these six heads are traced with much ingenuity, there being under the third head no less than eighteen analogies fully unfolded. The engraved illustrations are so many that the book can be properly called a Pictorial. It is written in a full and forcible style, and furnishes both a good body of science and of excellent Theology.

The Revival and after the Revival. By J. H. VINCENT. Square 18mo, pp. 74. New York: Phillips & Hunt. Price, 40 cents.

This daintily gotten up little monograph from Dr. Vincent's busy and graceful pen is replete with timely hints and valuable suggestions on revival methods and on the treatment of converts.
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verts saved during revival services. Dr. Vincent is thoroughly Methodist in his sympathy with revivals, whether viewed as "times of refreshing" to the Church, or as seasons of extraordinary quickening among the unregenerate by the Holy Ghost; but he would have our pastors prevent, as much as possible, the admixture of wild-fire with the pure flame kindled by the "power from on high." His thoughts on the training of converts after the revival are eminently judicious. His style is clean cut, terse, vigorous, and suited to his topic. The book is well calculated to strengthen the faith of the Church in those spiritual revivals which are God's answers to the rationalistic spirit of the times.

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Philosophy, Metaphysics, and General Science.

The African in the United States. By Professor E. W. GILLIAM. Popular Science Monthly for February, 1883. New York: D. Appleton & Co.

If arithmetic, as handled by Professor Gilliam, is to be trusted, the Southern States of our Union are destined to become, within a century, the *Negro Belt* of the American continent. They are literally to become an Africa in America. The certainty of this dark streak of destiny arises from the superior prolificacy of the Negro race. Before the war our Southern brethren maintained, against the abolitionists, that the Negroes, if emancipated, "could not take care of themselves." They would go to the wall, or rather to the ditch, and utterly perish. And after the war the extinction of the race was predicted. Dr. Keener, (now Bishop,) as editor of the New Orleans "Advocate," said, with brilliant antithesis, "For others the alternative is 'liberty or death,' for the Negro it is *slavery or death*." His only chance for his life was to come under the control of an overseer. But events have gradually shown that the Negro is a persistent entity, and none denies that he is a permanent and effective factor. And now Professor Gilliam, himself a Southerner, we believe, comes forth, census in hand, and shows us that the natural and permanent increase of the Negro is five per cent. greater than that of the Caucasian; that this superiority is based in physiological causes, and must result at no distant period in an immense majority, within that section, of the colored race, with all the consequences of political supremacy which such a majority involves. His chronological horoscope is as follows:

"Now mark the following: The white population, increasing at the rate of twenty per cent. in ten years, or two per cent. per annum, doubles itself every thirty-five years. The black, increasing at the rate of thirty-five per cent. in ten years, or three and a half per cent. per annum, doubles itself in twenty years. Hence we find:

Whites in United States in 1880 (in round numbers).....	42,000,000
" " 1915 " "	84,000,000
" " 1950 " "	168,000,000
" " 1985 " "	336,000,000
Northern whites in 1880.....	30,000,000
" " 1915	60,000,000
" " 1950	120,000,000
" " 1985	240,000,000
Southern whites in 1880.....	12,000,000
" " 1915	24,000,000
" " 1950	48,000,000
" " 1985	96,000,000
Blacks in Southern States in 1880.....	6,000,000
" " " 1900.....	12,000,000
" " " 1920.....	24,000,000
" " " 1940.....	48,000,000
" " " 1960.....	96,000,000
" " " 1980.....	192,000,000

"Our interest is in the progress of population in the Southern States, where the blacks almost altogether now are, and where they will continue to be massed more and more; and above stand the significant figures. These will be modified more or less by disturbing causes, the most prominent being immigration. But even should immigration ever take a pronounced Southern direction, yet immigration must slacken, and before many years practically cease, while the black growth must be perpetually augmenting, perpetually advancing its volume; and, every allowance being made, it is morally certain that in seventy or eighty years (as things now go) the blacks in every Southern State will overwhelmingly preponderate.—P. 437.

He next demonstrates, as he assumes, that the Negroes are "an alien race" incapable of commixture with the native Caucasian; though it seems that the Southern Caucasian finds it necessary to prohibit intermarriage between the two races, and appeal to the Supreme Court of the Union to ratify his enactments. And thence it follows that there must be a struggle between two hostile races. "The advancement of the blacks becomes a menace to the whites. No two free races, remaining distinctly apart, can advance side by side without a struggle for supremacy. The thing is impossible. The world has never witnessed it, and *a priori* grounds are all against it."—P. 440.

If all this be true, the result is only a question of time. A probable war of races, a sure victory for the Negro, and an inevitable occupancy of the ground by the victor race. The Negro will draw the color line, and the white stratum will underlie it. Such is the stupendous menace arising from the introduction of the African slave into our system. Such the terrible retribution upon the maintainers of Southern slavery. Be it here remembered that South Carolina and Georgia refused to enter the American Union unless the slave trade should be continued until 1808. What an elephant did they take in hand!

What remedy does the professor propose? "Colonization"! Draw off the surplus increase by a system of deportation. It does not occur to him to ask the Negro's consent. As the Negro was shipped hither without asking his leave, so ship him back again by the decisive arm. But as the Negro is an American citizen, it is not clear how he can be legally banished while guiltless of crime. Nor is it clear that the Negro will voluntarily sail off to Africa to prevent his own coming ascendancy in America. Professor Blyden, of Liberia, lately asked for only five hundred thousand American Negroes to build up his African republic, and the Negro editors of this country promptly told him they could not be spared, they were needed to fight the battle of Negro equality here. How much more will they be immovable after the professor has shown them that they may aim, not at equality merely, but ascendancy.

We do suppose, however, that with the Negro, as with other races, elevation means diminished prolificacy. This seems a general law both with different races of animals and different grades of men. (On this subject see our *Quarterly* for January, 1880, pp. 161-166.) The lowest races propagate by myriads, the higher by litters, and then by units. *Æsop's* prolific rabbit taunted the lioness because she produced but one at a time. Her majesty replied, "One, but a lion!" Educate the Negro, and transfer his virility from his procreative to his intellectual faculties. Round out his brain, and not only may his virility be less productive, but he may even grow wiser than Professor Gilliam now is, so that he may feel that a difference of facial complexion is no more a ground of hostility and war than a difference in the color of eyes. And, finally, the ultimate result might be that the Caucasian would gradually retreat northward, where climatic obstructions stand in the Negro's way, and leave a belt of nearly pure Afric-Americans.

Geometry and Faith. A Supplement to the Ninth Bridgewater Treatise. By THOMAS HILL. Third Edition, greatly enlarged. 12mo, pp. 109. Boston: Lee & Shepard. New York: Charles T. Dillingham. 1882.

Contributions to the theistic argument, of a most elevated and conclusive character, come upon us unexpectedly from the advances of scientific thought. A Harvard professor not long since furnished, under title of *The Religion of Chemistry*, a volume, lately noticed by us, in this department of thought, of eminent value. An ex-president of Harvard, in the present book, makes geometry tributary to faith in the divine existence. Arithmetic and the higher *mathesis* have heretofore been generally supposed to have no relation to theology. But Dr. Hill's volume, ranging through the higher walks of thought, discloses applications in nature of mathematical doctrine, which truly demonstrate the maxim of Plato, that "God geometrizes." The omnipotent Creator was an omniscient mathematician. The author has, in a book all too brief, furnished us a guide in reading these divine but occult truths in things all around us: a book quite worth, not only the perusal, but the study of our reflective thinkers.

So far as the logical sequences of mathematics are intrinsically necessary, they afford no theistic arguments; but it is in bringing things under the control of mathematical law that will and design reveal themselves. Dr. Hill shows how wonderfully this imposition of mathematical laws rules over the system of creation, and obliges us to recognize its obedience to the control of thought. Among the varied exhibitions of this designed subjection of nature to mathematical law (we have space for but one) are the phenomena of *Phyllotaxis*, or the position of leaves on a tree. The problem being, so to expose the leaves as to secure the best growth, science has found that they are ranged in a mathematical order which secures the result; the principle of which was not discovered by mortals until A. D. 1845. Now, three things are here to be noted: first, that a result was evidently aimed at, showing *design*; second, deep mathematical principles were used, showing the profound *intelligence* from which the design issued; third, the arbitrarily selecting and imposing upon the system of leaves this mathematical *plan*, evincing intelligent *will*. The exhibition of these three things through all nature evinces the unity of the designing Mind. But here comes a catch. The obedience of the phyllotaxis is not always exact. The law is often transgressed. Does not this refute the theistic argument? Quite the reverse. The *mathesis* is so uniform as to demonstrate that it

was fully understood, yet so dispensed with as to show that it could have been rejected, and so was voluntarily adopted. And here opens a grand solution of the inexactnesses, the loosenesses, the evils in the world, all which, unquestionably, for some reason exist, but do not disprove that it is a Mind-governed world.

History, Biography, and Topography.

The Beginnings of History according to the Bible and the Traditions of Oriental Peoples. From the Creation of Man to the Deluge. By FRANÇOIS LENORMANT, Professor of Archæology at the National Library of France, etc., etc. Translated from the Second French Edition. With an Introduction by FRANCIS BROWN, Associate Professor in Biblical Philology, Union Theological Seminary. 12mo, pp. 558. New York: Charles Scribner's Sons. 1882. Price, \$2 50.

By natural genius, and indeed by paternal inheritance, Lenormant is a great archæologist. From his almost boyhood he has been nearly a prodigy in this sphere of research, and when the new Assyriology opened upon the world he gave himself to its studies with fervid enthusiasm and abundant results. This enthusiasm was intensified by the relations of Assyriology to Sacred Writ. For Lenormant is a devout Christian. Both in his "Manual of the Ancient History of the East" and in the present volume he professes his faith with a firm frankness which might well be emulated by Protestant scientists. He hesitates not to declare his earnest orthodox Christianity, but even his reverent obedience to the "center of unity," the Holy See. Throughout his volume he not only maintains the consistency of his explications with the most central Christian doctrine, but proposes his theory as a reconciliation and harmony of religion and archæological science. His solution is to us new, and we believe original. How far satisfactory is another question.

Our standard theologians, according to the light and knowledge they had, have heretofore proposed a very satisfactory solution of the relations between the biblical cosmogony and primeval history and the ethnic. So clear, consistent with nature and religion, was the biblical narrative, and even in its supernaturalisms so natural, that, in comparison with the ethnic, it looked like veritable though miraculous history by the side of a perverted and caricaturing travesty, which by its resemblances confirmed the biblical truth, and by its variations exposed its own inauthenticity. This theory, we repeat was satisfactory in view of the

then existing archæology. But the question now comes up, How far is this view tenable in the light of the new revelations gradually breaking upon us from the Orient? And how far specially does Lenormant's view solve the problem?

The Assyrian and biblical narratives of the primeval ages are, according to Lenormant, alike legendary, spontaneous fictions, often springing up in the popular mind. And the great difference between the two is that in the latter a divine inspiration has re-shaped the legend, breathed into it a divine monotheism, made it the vehicle of religious truth and, ultimately, of a holy theology and an infallible Christianity. The mass of legends in the hands of the inspired Hebrew becomes a sacred *parable*; it is not, at least necessarily, historic truth; but it is the costume in which spiritual truth enrobes itself. Thus, he tells us:

That which we read in the first chapters of *Genesis* is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people. It is a tradition whose origin is lost in the night of the remotest ages, and which all the great nations of western Asia possessed in common, with some variations. The very form given it in the Bible is so closely related to that which has been lately discovered in Babylonia and Chaldea, it follows so exactly the same course, that it is quite impossible for me to doubt any longer that it has the same origin. *The family of Abraham carried this tradition with it* in the migration which brought it from Ur of the Chaldees into Palestine; and even then it was doubtless already fixed, either in a written or an oral form; for beneath the expressions of the Hebrew text, in more than one place, there appear certain things which can be explained only as expressions peculiar to the Assyrian language, as, for instance, the play of words in Gen. xi, 4, which clearly has its source in the analogy of the words *zîkru*, "remembrance, name," and *zîkurat*, "tower, pyramid with stories," in the last-named idiom. The biblical writers, in recording this tradition in the beginning of their books, created a genuine archæology in the sense attached to the word by the Greeks.—P. 15.

His theory of inspiration is thus stated:

But, if this is so, I shall perhaps be asked, Where then do you find the divine inspiration of the writers who made this *archæology*—that supernatural help by which, as a Christian, you must believe them to have been guided? Where? In the absolutely new spirit which animates their narration, even though the form of it may have remained in almost every respect the same as among the neighboring nations. It is the same narrative, and in it the same episodes succeed one another in like manner; and yet one would be blind not to perceive that the signification has become altogether different. The exuberant polytheism which encumbers these stories among the Chaldeans has been carefully eliminated, to give place to the severest monotheism. What formerly expressed naturalistic conceptions of a singular grossness here becomes the garb of moral truths of the most exalted and most purely spiritual order. The essential features of the form of the tradition have been preserved; and yet, between the Bible and the sacred books of Chaldea there is all the distance of one of the most tremendous revolutions which have ever been effected in human beliefs. Herein consists the miracle, and it is none the less amazing for being transposed. Others may seek to explain this by the simple natural progress of the conscience of humanity; for myself, I do not hesitate to find in it the effect of a supernatural intervention of Divine Providence, and I bow before the God who inspired the Law and the Prophets.—P. 16.

The following passage, however, seems to admit a historic starting-point of the so-called legends, (attesting also the orthodoxy of the author,) and suggests the non-necessity of denying a factual origin and a genuine truth in any of the biblical narrations derived through Abraham from the primeval account, and compiled by Moses.

The first chapters of Genesis are nothing more than a collection of the ancient Hebrew traditions of the beginnings of things; traditions which they held in common with the nations by whom they were surrounded, and in a very special way with the Chaldeo-Babylonians. This compilation was made by inspired writers, who found means, while collating the old narratives, to make them the figurative garb of eternal truths, such as the creation of the world by a personal God; the descent of mankind from a single pair; their fall in consequence of the guilt of the first parents, which put them under the dominion of sin; the free-will character of the first sin, and of those which followed in its train.—P. 337.

But his most distinct acknowledgment of historical fact is made in regard to the deluge, as follows :

The account of the deluge is an universal tradition in all branches of the human family, with the sole exception of the black race. And a tradition every-where so exact and so concordant cannot possibly be referred to an imaginary myth. No religious or cosmogonic myth possesses this character of universality. It must necessarily be the reminiscence of an actual and terrible event, which made so powerful an impression upon the imagination of the first parents of our species that their descendants could never forget it. This cataclysm took place near the primitive cradle of mankind, and previous to the separation of the families from whom the principal races were to descend.—P. 487.

And again :

Henceforth, however, we need not hesitate to state that the biblical deluge, far from being a myth, was an actual and historic fact, which overwhelmed, at the very least, the ancestors of the races of Aryans, or Indo-Europeans; Semites, or Syro-Arabbians; and Elamites, or Kushites; in other words, the three great civilized races of the ancient world, who constitute the really superior type of mankind, before the ancestors of these three races were as yet separated, and which occurred in that Asiatic country which they inhabited conjointly.—P. 488.

The test, then, of original historicity is *the universality of the tradition*. Of these traditions Lenormant examines several in successive chapters; as, the Creation of Man, the First Sin, the Genealogies of the Patriarchs, etc. To our own view he has not satisfactorily refuted the old view of Faber in his "*Horæ Mosaicæ*," and others; namely, that the Bible presents the historic fact of which the ethnics give only semi-fabulous variations. And this seems specially true of the great facts with which the New Testament is concerned. We note a specimen or two.

Most important in this relation is the chapter on *The First Sin*. And this chapter opens with the acknowledgment: "The idea of the Edenic happiness of the first human beings constitutes one of the universal traditions." The primeval super-

natural instauration of the human race, then, is a literal reality. Evolutionism when it denies this is contradicted by the historic fact. There was a first man, and Lenormant says his original name was *Adiuru*, of which *Adam* may seem to be a modification, so constructed as to make it a genuine and significant Hebrew word. And archaeology plentifully presents before us the Edenic circumstances: the garden, the sacred tree, the serpent, and the loss of all. We have, then, historically true, fringed or not with symbol, an *Adam*, an *Eden* with its tree, its serpent, and its catastrophe. All this exists in history, geography, and genealogy; and we submit that it amply sustains Paul's parallelisms between the equally real first and second *Adam*. Rom. v, and elsewhere. We hold that *Faber* is here fully sustained by the expatiations of *Lenormant*.

A chapter on the *Kerubim* and revolving sword of Gen. iii, 24, covers the subject with rich erudition. He seems to identify the *Kerubim* materialistically with the winged bulls of *Babylon*. Why not suppose they were the angelic forces of which the winged bulls were the *Babylonian* symbol—*bull*, as emblem of power; *winged*, as emblem of divine swiftness. On the *Patriarchal Genealogies* *Lenormant* gives strong reason, as intimated in our last *Quarterly*, for believing that they are abridgments, artificially adjusted to the number ten as those in *Matthew* are to the number fourteen. Nay, it seems undeniable that the detailed numbers, fixing the age of each patriarch at the birth of his son, is an artificial addition by some pre-Mosaic translator of the ante-Hebraic documents. *Moses* gave the genealogies as he found them; just as *Wesley* says that *Luke* did. This does not invalidate the historicity of the pedigree itself, as indicating the *Adamic-Messianic* line. But further, *Lenormant* shows plausibly some remarkable correspondences between the *Cainite* and *Sethite* pedigrees of *Genesis*. As the *Sethite* pedigree gives ten names before the flood, branching into three sons after the flood, (*Shem*, *Ham*, and *Japhet*,) so the *Cainite* pedigree gives us seven names branching into three sons, equaling ten, all before the flood. Names in the two lines curiously correspond. Several couples are nearly the same name, varied so as to give a bad meaning to the *Cainite* name, and a good meaning to its *Sethite* correlative. By these facts *Lenormant* is convinced that the historicity of at least the *Cainite* line is invalidated. But why so? The original names, especially of the *Cainite* line, were not Hebrew, and the fact that the Hebrew copy of the pedigree

somewhat manipulates the forms of the names does not invalidate the reality of the persons. The name of Babylon, *Bab-il, Gate of God*, was Hebraically manipulated into *Babel, confusion*; and *Adiuru*, according to Lenormant, was manipulated into *Adam, red earth*; as later *Shechem* became *Sychar* (John iv, 5;) but these modifications affected not the reality of the objects named. The stupendous length of antediluvian life, as given by the ethnic writers, is shown by him very conclusively to have an astronomical significance; but he fails in trying the same exploit with the biblical chronologies. His strenuous attempt to make a solar myth of Enoch is dismal. We venture, therefore, still to think, that though greatly modified, the earliest human pedigrees are really presented to us in Genesis and Luke.

The Mendelssohn Family, (1729-1847.) From Letters and Journals. By SEBASTIAN HENSEL. With eight portraits from drawings by William Hensel. Second revised edition. Translated by KARL KLINGEMANN and an American collaborator, with a notice by GEORGE GROVE, Esq., D.C.L. In two volumes. New York: Harper & Brothers. 1882.

The finest example of epistolary biography in existence is undoubtedly this of the Mendelssohns, by Sebastian Hensel, a member of that celebrated family. The work before us is translated from the second German edition by Karl Klingemann, in conjunction with an American collaborator. A translation of the first German edition was made by Lady Wallace, and published in England, in 1862. The second edition is extensively revised by the author, and brought down till after the death of Felix, the most distinguished member of this remarkable family. By the epistolary plan of biography the reader receives an original impression of the qualities of the characters delineated. Letters intended for the eyes of only the members of the family are laid before the reader in all their freshness and unrestrained simplicity of style. We thus see the persons themselves, not the portraiture of them as conceived and presented by a biographer. Indeed, the reader becomes the biographer. Naturally many matters of a purely personal or family nature are omitted, as being inappropriate for the public eye.

The Mendelssohn family is one of the most remarkable in Germany. Its importance reaches back, however, only four generations; its influential progenitor being Moses Mendelssohn, who was born in 1729. He was a poor Jewish lad in Dessau. At the age of fourteen he entered Berlin by the Rosenthal gate, the only

one through which at that time foreign Jews were permitted to pass that great capital. Young Mendelssohn was seized with an intense desire for knowledge. His poverty was not so great an obstacle as the intense hatred then existing between Christians and Jews. The intolerance of the Jewish elders and rabbis was as intense as the opposition of the Christians. He was compelled to keep his studies secret to avoid being expelled from Berlin by his own brethren. Long afterward, when he was at the height of his glory, they anathematized him. Now the Jews of Germany look back with the highest respect to his work of emancipating his people from the oppressions of the Christians and the equally great oppression of their own rabbis, and call him their "second Moses." The first great stride which Moses Mendelssohn made was to learn the German language, then a perilous undertaking for a Jew. Without following the details of the life and work of this founder of the great Mendelssohn family, suffice it to say that he rose to the very highest rank as a writer upon history, literature, and philosophy. He came into the most intimate personal relations with all leading writers of Germany of his age; such as Nicolai, Herder, Kant, Jacobi, Campe, Michaelis, Lavater, and especially with Lessing. Lessing's famous drama, "Nathan the Wise," owes its origin to Lavater's attempt to convert Moses Mendelssohn from Judaism to Christianity. Most of the characters were taken from Mendelssohn's household. The noble, judicious, mild, and tranquil "Nathan" is none other than Moses Mendelssohn. Many of the philosophical ideas made famous in their development by Lessing were first expressed by Mendelssohn. In 1763 Mendelssohn carried off the academical prize with his "Essay on Evidence," for which the great Kant also competed. Subsequently Kant passed him a long way in his "Criticism of Pure Reason." The two men continued in lasting friendly intercourse, and Kant was a thorough admirer of the delicacy of perception, fine style, and fearless zeal for religious freedom, of his former rival. Mendelssohn was short, and badly deformed; he had a hump upon his back, and he stammered; but his clever, intellectual head, of which Lavater has given so lively a description, made up for all, as is often the case with deformed persons. Mendelssohn's house was frequented by nearly all distinguished strangers who visited Berlin in four consecutive generations, beginning with its founder.

Moses Mendelssohn left three sons, Joseph, Abraham, and

Nathan, and three daughters. The most distinguished of the daughters, Dorothea, married a banker named Veit. One of their sons was the celebrated painter, Philipp Veit. Dorothea was, later, separated from her husband, and married the philosopher, Frederick Schlegel. She soon turned Christian, in name and in religious profession, thus beginning the series of conversions (or transferences) from Judaism to Protestant or Catholic Christianity which later became so frequent in the descendants of the Mendelssohn family. Madame de Staël, Constant, Varnhagen, Spontini, Humboldt, and other persons distinguished in art, science, and letters, frequented the Schlegel household in Paris.

Abraham Mendelssohn, the second son of Moses, was eminent in his way, but eclipsed by his son, Felix. He himself expresses this by the modest humorous words: "Formerly I was the son of my father; now I am the father of my son." Abraham was nevertheless a very marked character. He occupied a middle ground between the firm adherence to Judaism of Moses and the sincere Christian faith of Felix and his accomplished sister, Fanny: between the philosophic type of his father and the esthetic culture of his children. He was an accomplished art critic, and of broad and many-sided culture. He became a prosperous banker at Hamburg, and by his large fortune was able to gratify his refined taste and educate his children in accordance with his views. He had his children brought up in the Christian faith, secretly at first, so as not to offend their grandmother. One day, when Fanny had played exquisitely before her grandmother, the good lady asked her what present she wished as a reward. The girl fell at her feet, and with tears begged her to forgive her brother, Felix, for having become a Christian. Thus a lasting reconciliation was effected. Abraham called the famous musician, Zeller, to his house as tutor to Felix and Fanny. He also called Heyse, the distinguished philologist, to be their tutor in language. Abraham added the name of his wife's family, Bartholdy, to his own, and thus originated the double name of Mendelssohn-Bartholdy, by which the son Felix is known to the world.

One sister, Fanny, married William Hensel, an artist of much merit, the founder of the Prussian Academy of Archæology in Rome, and the father of the author of this epistolary biography of the Mendelssohn family. Her musical ability was remarkable, both in execution and in composition. She composed a wedding-march for the organ, which was played at her marriage. Her

husband, William Hensel, made portraits of a vast number of distinguished people who visited the Mendelssohn home. Among these we find the musicians, Carl von Weber, Paganini, Gounod, Liszt, Schumann; among painters, Cornelius, Ingres, Vernet, Magnus, Kaulbach; among men of letters, Körner, Brentano, Goethe, Heyne, Tieck, Hegel, Bunsen, Lepsius, Grimm, Ranke, Boeckh; the sculptors, Thorwaldsen, Rauch, Kiss; and the architect, Schinkel. Probably no other private house contains an equal collection of portraits of so distinguished people made within its own walls. Hensel got a deep inspiration from the frescoes by Veit, Schadow, and Cornelius, which were the first monuments of the reviving art of this century, painted by the commission of Abraham Mendelssohn-Bartholdy, in the Bartholdy palace at Rome while he was Prussian consul-general at Rome. The second daughter of Abraham, Rebecca, married the famous mathematician, Dirichlet.

But it is to Felix Mendelssohn-Bartholdy, the eldest son of Abraham, that this family is indebted for the chief portion of its world-wide fame, and these volumes of epistolary biography for their greatest interest. In the many letters of this great musician which abound in these two volumes, we get a clear insight into the life and character of this man of whom his family and Germany are so justly proud. He is the crowning glory of the Mendelssohns. It is doubtful if any of the descendants will eclipse the brilliancy of his genius. It is more doubtful still if any of them will surpass the genial nature, the brilliant wit, the loving affection, for which Felix was so distinguished, and which shine so transparently through his letters. Felix was an accomplished draughtsman, and often yearned to devote his life to painting. But music gained a mastery over his spirit, and to this noble art he devoted the labor of his life with such consummate skill, zeal, love, and success. Though more than half of these two volumes is devoted to the letters of Felix and of his sister, Fanny, we will not here trace the career of Mendelssohn in its unbroken line of honorable and honored successes. In the ninth year of his age he appeared with distinction in a public concert in Berlin; in the following year in a similar concert in Paris. From this period he commenced his long series of compositions of every kind; some of them of a very elaborate and difficult character, and all of them classic in the highest degree. His letters admit us to an insight into his mode of composition. He caught the spirit of nature, whether it be a simple flower or

the Isles of Fingal, and thus found themes for many of his most beautiful pieces. At times he draws upon the margin of the music the flower or the scene which is the theme of the work.

But after perusing these volumes the reader lays them down with an even greater admiration for Felix as a man than as a musician. As a book of travels they are full of fine descriptions, pleasant incidents, and of portrayal of contemporary history. With kindly family feeling, genial wit, and sparkling vivacity the letters abound on every page.

A History of Latin Literature, from Ennius to Boethius. By GEORGE AUGUSTUS SIMCOX, M.A., Fellow of Queen's College, Oxford. 2 vols., 12mo., pp. 468, 487. New York: Harper & Brothers. 1883.

In his preface Mr. Simcox very forcibly presents the difficulties of his subject, arising from the paucity of the remains of Latin literature and the great gaps between the different portions of these remains. Almost all the work of the great law writers, for instance, of the second and third centuries of Rome, is lost; the laws of the republic have perished from the twelve tables downward. One cannot write the history of Roman schools and schoolmasters from the Decemvirs downward to Cassiodorus; but perhaps this is not to be regretted. For this part of the history we are largely dependent upon curt notes on the grammarians made by lazy copyists. What was before Ennius? Did Horace plagiarize Laberius? What was Augustan oratory like? Can we do justice to Cicero or Cæsar while we are so dependent upon their own works for political knowledge? How can we measure the unconscious hypocrisy of Livy while we can only guess at what he does not choose to tell us? One ideal of the history of a literature is a history of the people among whom it is produced; but it is doubtful, we suggest, whether literature ever attains to that representative character. It is necessarily more or less removed from the life of a people as soon as it attains self-consciousness, and vernacular literatures are both rare and fragmentary. The literary man of any age is apt to climb to the roof of his world to look off upon distant worlds; if he surveys his own world it is from some small orifice in the roof, and not through sympathetic relations with his age and its people. Even the ballads are apt to be songs taught to a people rather than the offspring of their life. That the people like them is an indication of the people's character; but Macaulay's "Lays of Rome" may give us that amount of knowledge, though

they may represent no creative popular feeling either in London or Rome. If a cobbler living in the last forty years B. C. had written a diary of his life, conversations, and thoughts—going fully into the details of all, and using his vernacular Roman tongue—it would be worth more than all our classic Latin as a mirror of his times. A hundred pages of the common Roman speech might tell us where the Italian language came from. When, in Apuleius, we find *de* used almost in its French sense, and *ille* doing the work of an article in Quintilian, we remember that Cicero had to get rid of a habit of dropping the final *s* of some words, and we study the fragments of Florus and other writers who made excursions into grammar with a hope of learning the sources of Italian speech; but this hope is never rewarded. Roman literature never had a proper vernacular character. It began under a Greek inspiration, and was always drawing from Greek fountains; the rare exceptions to the rule do not give us a popular, but a class, literature. Father Ennius was not even a Latin, but Oscan and Greek. The Latin tragedy was at first little more than a translation of Greek; Plautus was an Umbrian, a sort of Irishman in London, who came to Rome to work for hire in a mill; but even he only worked over the “New Comedy” of Athens into such shapes as might please the Roman populace.

Much more might be said of the non-representative character of the Latin literature which Mr. Simecox reviews through the eight centuries of its history. His work reminds us that our college study gives us a very imperfect view of this long and mighty stream.

We are apt to forget the large spaces between different groups of Latin writers. This is partly because the best known classical writers belong to two periods, the one immediately successive to the other. But when we take up Plautus and Terence we cannot afford to forget that the first died B. C. 184, and the second B. C. 159, and represented the best days of the republic. From the death of Terence to the composition of the earliest oration of Cicero which has come down to us nearly a century elapsed, and during that century the republic reached the height of its power, and matured the harvests of moral and political disorder which were soon to ruin it. That entire century produced no great literary fame, unless Lucretius is counted worthy of such honor. Taking up the eight writers usually read in colleges—Cicero, Cæsar, Sallust, Virgil, Horace, Ovid, Livy, and Tacitus—we see that seven of them represent collectively but little more than a half

century. From Cæsar's violent end to the death of Livy there are only sixty-two years, and this short space may be considered about as long as the literary activity (of all these classical authors) which is represented in their extant works. In Tacitus we dip into literature a century nearer to us than that of Livy, and here the student usually ends the Latin course of study.

Mr. Simcox, following the usage which makes a literary epoch-mark of the death of Julius Cæsar, treats Cicero, Cæsar, and Sallust as literary men of the last age of the republic, and assigns Horace, Virgil, Ovid, and Livy to the Augustan Age. But it may be doubted whether this division has much literary value. At all events, there seems to be a serious defect in a system of Latin study which confines the student chiefly to sixty years of the eight centuries through which the literature of the Romans runs. When Plautus is read we get as close to the beginning as is desirable; but the five centuries which followed the death of Livy ought not to be represented by Tacitus alone. Dipping into Juvenal, Martial, and Quintilian adds something to our knowledge of the contemporaries of Tacitus. But the study which stops here leaves us midway in the course of the stream which rolls on four centuries after the death of Juvenal.

Those who make use of Latin for historical, theological, and linguistic studies have to forage on the wider field. Lucan, Seneca, Suetonius, Apuleius, Ammianus, Ausonius, Claudian, and a host of inferior writers, have to be studied as well as the Christian Fathers. Our colleges which are specializing in other fields would do well to consider the propriety of equipping a few students each year for the literary careers opened by a wide acquaintance with the literature of Rome.

Mr. Simcox aims to popularize his subject, to enable the "cultivated laity" to get an intelligible and interesting view of Latin literature. He does not require that his reader should be able to read Latin, but he has failed to relieve that reader from the task of consulting other books. The chronological table is a good one, but it would be a great convenience if the birth and death of each writer (so far as known) were given at the beginning of the separate account of each author, and additions to the biography and bibliography would have improved the work. There are other blemishes, such as placing the death of Livy in 18 A. D. in the chronology, and in 16 in the text. But the work is one which our readers will find as interesting as its theme is inviting. Mr. Simcox writes clearly, with no attempt at fine writing, and

his critical suggestions and hints are the more valuable for their unpretentiousness. He is often very happy in descriptions; as when he writes of Cicero's "versatile sensibility," says that Horace knew he "was born with a weak will as he was born with weak eyes," makes the best of the *Æneid* in the phrases, "Its sustained sweetness and dignity," "its manliness and sonorous roughness," "its simplicity and directness," and characterizes Lucan's work by the words "ferocious ingenuity." D. H. W.

On the Desert: With a brief Review of Recent Events in Egypt. By HENRY M. FIELD, D.D., Author of "From the Lakes of Killarney to the Golden Horn," and "From Egypt to Japan." Large 12mo, pp. 330. New York: Charles Scribner's Sons. 1883. Price, \$2.

In this volume Dr. Field does not present himself to the reading public as a scientific explorer or a curious archæologist, but only as an intelligent traveler familiar with the literature of the Sinaitic Desert, seeking to transfer to the minds of others the impressions made upon him by the scenes he visited and the characters he met. His aim, he tells us in his modest preface, was not to add to the lore of scholars, but to present a "portfolio of sketches" to general readers containing a few "pictures of the desert." His fluent pen has assuredly accomplished this purpose, and that, too, in a most charming manner. His pictures of desert and mountain scenery, of tent and camp life, and of the Arab denizens of the Sinaitic peninsula are graphically and vividly drawn. He moves along the route of the ancient Israelites, from Suez to Jebel Mousa, and thence across the "Desert of the Wandering" into Palestine, with respectful and intelligent deference to the scriptural record of that marvelous historical movement. Evidently he enjoyed his journeyings, being always animated by their grand associations; and by his lively, even playful, style, he enables his unwearied readers to share his enjoyment without the inconveniences and discomforts inseparable from such a trip. Perhaps the most valuable chapters of his book are the tenth, eleventh, and twelfth, in which he discusses, with marked ability and without tediousness, the religious, political, and legal principles embodied in the ancient Hebrew commonwealth. His view of England in Egypt will be accepted or rejected, according to the stand-point of his readers. Those who look at recent events in that degraded land simply in the light of an ideal political morality, will not accept his opinions; others who, without wholly disregarding

such ideals, see in the late Egyptian war a conflict between a lower and a higher civilization, will agree with him in the belief that the subordination of the crescent of Islam in Egypt to the lion of England is a triumph for modern civilization, an augury of hope that in the near future the foot of the Turk will find no resting-place, either in Europe or in Asia Minor. But whatever may be the reader's theories, he will find it both a pleasant and profitable employment to read Dr. Field's interesting book.

Recollections of Arthur Penrhyn Stanley, late Dean of Westminster. Three Lectures delivered in Edinburgh, in November, 1882. By GEORGE GRANVILLE BRADLEY, D.D., Dean of Westminster, Honorary Fellow of University College, Oxford. 12mo, pp. 142. New York: Charles Scribner's Sons. Price, \$1.

This, though not pretending to be a full and complete biography of a man whom multitudes, both in Europe and America, delighted to honor, is, as far as it goes, a very satisfactory volume. It is a tribute of friendship to the memory of one endeared to the author because of his largeness both of heart and brain, of his purity of character, his fidelity in friendship, his broad philanthropy, his liberality and charity toward all who, though differing in theological opinion, were nevertheless followers of the Lord Jesus Christ. Long years of intimate friendship with the departed Dean gave Dr. Bradley the best possible opportunities to study his peculiarities and to estimate his worth. Using a free pencil, and looking at his subject through the eye of admiring friendship, he has sketched him in outline, as the frail and delicate child in his father's rectory at Alderly, as the Rugby school-boy, the Oxford student, the college tutor, the Canon of Canterbury Cathedral, the Professor of History, and the Dean of Westminster. In all these positions we see him highly esteemed and deeply loved by many. In some of them he provokes the severe criticism of conservative minds because of his outspoken and daring liberalism. Dr. Bradley also portrays his success in authorship, the personal qualities by which he won the ardent attachment of those to whom he ministered, and the broad, not to say latitudinarian, Christian charity by which, though a staunch Churchman, believing in the union of Church and State, he gave good men of all sects the warm hand of cordial fellowship. He shows him to be a man who in his sympathies "rose above the limits that divide denominations into the higher region of a common Christianity." Though he is silent respecting the concessions he sometimes made to the

rationalistic spirit of his times, yet so well has Dr. Bradley done his work in this delightful volume, that although Stanley's future biographer will doubtless give the world more of the incidents of his useful life, and enough of his correspondence to enable one to form an independent judgment of his character, yet it may be questioned whether he will give the world any nearer or clearer insight into his mind and heart than we have in these lectures.

The Religions of the Ancient World. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History, Oxford; Author of "The Origin of Nations," "The Five Great Monarchies," etc. 16mo, pp. 249. New York: Charles Scribner's Sons. 1883.

This is a popular manual of the eight great religions of the world, written for a religious periodical, and serving to give a distinct and compendious survey. It is, of course, given from the hand of a master, in an interesting manner. From the whole the author deduces the conclusion that a science of historic religion cannot be framed without the accumulation of a larger number of materials. This is an indubitable truth, and it convicts Lenormant's *Beginning of History* of being premature in its over-confident conclusions. Yet Rawlinson deduces certain important negative conclusions. He denies the derivation of the Hebrew religion from any ethnic source; and maintains that between the Pentateuch and the Babylonian myths the difference is so great "that neither can be regarded as the original of the other." The history also refutes the theory of Comte, of three stages of theistic opinion, or any other development of theism from fetichism. Best sustained by facts is the theory of an original monotheism and a general degeneration. His last sentence is: "The only theory which accounts for all the facts—for the unity as well as the diversity of ancient religions, is that of a primeval revelation, variously corrupted through the manifold and multiform deterioration of human nature in different races and places."

The Life of Gilbert Haven, Bishop of the Methodist Episcopal Church. By GEORGE PRENTICE, D.D., Professor in Wesleyan University. Large 12mo, pp. 526. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1883. \$2.

We have barely space to announce this work fresh from our press. The readers of our Quarterly who have read the productions of Professor Prentice in its pages will anticipate—and will

not be disappointed—that the work will be well worthy the subject. We have found it a biography of absorbing interest. We expect to have furnished, in due time, a full review article.

Educational.

A Greek-English Lexicon. Compiled by HENRY GEORGE LIDDELL, D.D., Dean of Christ's Church, Oxford, and ROBERT SCOTT, D.D., Dean of Rochester, Late Master of Balliol College, Oxford. Seventh Edition. Revised and Augmented throughout with the Co-operation of Professor Drisler, of Columbia College, New York. 4to, pp. 1776. New York: Harper and Brothers. 1883.

The Greek-English Dictionary has grown to nearly the magnitude of the old-time folios in a period of no great length. Our own first knowledge of this classic language we wrung through the Greek-Latin Lexicon of Schrevelius, and we never saw a Greek-English one until our junior year in college. Then there came from Boston the apparition of Pickering's, which was very kind to undergraduates, as it provided special adaptations to the college course, including our Græca Majora and Homer, and also to the Greek Testament. About the same time came from beyond sea Grove's Lexicon, which was not quite so flexible to our needs. Then, in increased rise and some improvements, came Donnegan's, needing, however, to be brought to that completeness of method now current in standard dictionaries. That completeness was well approximated by Liddell and Scott's, on the basis of Passow's. This present edition has received so many additions and modifications, and from such various sources, as to have outgrown its relations to Passow, whose name is, therefore, rightly omitted from the title-page though his services are acknowledged in the Preface. Though struggling to avoid increased size the demands of the latest research have compelled a magnificent magnitude in this volume. Invaluable to mature scholars, we imagine that a smaller manual for the academic pupil will be in demand. American scholarship has been called in to aid the work, and special acknowledgments for important contributions are made to Professors Driscoll, of New York; Goodwin, of Cambridge; and Gildersleeve, of Baltimore.

Literature and Fiction.

English Literature in the Eighteenth Century. By THOMAS SERGEANT PERRY. New York: Harper & Brothers. 1883.

Mr. Perry's volume is another contribution to the large number of books issued within the past few years upon the history of England during the last century. This interest in the eighteenth century is significant. We are passing through a phase in the development of thought very similar in many respects, and especially in all literary matters, to that prominent in England somewhat over a hundred years ago. "Thought," says Mr. Leslie Stephen, somewhere, "advances not in a right line, but in a series of spiral curves;" our are just now is nearly parallel to that of the second quarter of the last century. Our interest in that period, then, may well be due to our sympathy with it. In literature, especially, one observes nowadays that predominance of the critical rather than of the creative temper, that admiration for mastery of literary form, for neatness and finesse, which were characteristic of the age of Pope and Gray. No one now would speak of the literature of the Queen Anne time as De Quincey and Wordsworth habitually spoke of it. De Quincey and Wordsworth themselves are hardly read as much as they were fifteen years ago; Pope and Addison are read more. In poetry, the creative impulse that began with Cowper and Burns, and was stimulated into renewed activity by the political and theological movements in the thirties, seems now finally dying out with Tennyson and Browning. The feeble school of mediæval imitators, of which Swinburne, Morris, and Rossetti are the best representatives, is already passing out of vogue. The youngest, and just at present the most genuine, school of English verse writers have mostly formed their style on eighteenth century models. Mr. Locker, Mr. Dobson, and Mr. Gosse equal Pope in "correctness," and outdo Prior in ease.

Mr. Perry does not aim to write the history of eighteenth century literature; but to exhibit its main characteristics, and its connection with the great currents of European thought. He omits biographical details, and passes over whatever in literature is due exclusively to the peculiar individuality of the writers, as his object is rather to show how the collective thought of the century finds expression in letters. His discussion is, moreover, limited to the three principal forms of polite literature or *belles-lettres* proper

—poetry, the drama, and the essay. These he traces in some detail throughout the century, shows the causes which produced them, the laws which decided their character, and the history of corresponding forms on the continent. Mr. Perry's reading in modern European literature is wide, and his book is replete with valuable facts. Indeed, the abundance of his illustrative matter seems now and then to have been too much for him; he has sometimes failed to arrange it well, and to make clear the inferences he would have us draw from it. It is to this cause that we ascribe an occasional lack of method that may perplex the reader.

But in his main object Mr. Perry has succeeded admirably. He has shown very clearly what our great-grandfathers of the last century wanted in a book, and why they wanted it. "Books," says Emerson, "are for nothing but to inspire." It is so that the value of a book is conceived in an age of creation and of impulse. Men ask only that it suggest some new thought, stir some passion, strengthen some resolve—be in some wise helpful. But it was not thus that a book was judged by the men of Pope's time. To them a poem or an essay was simply a finished work of art. It was proof of skill, of refinement and lettered culture. Man, said they, is not a hero and an adventurer: he belongs in drawing-rooms. It is a well-bred literature that he ought to like. Unregulated impulse and lawless emotion are forbidden in conversation; certainly men ought to show their good breeding as much in their writing as in their talking. Thus viewed, literature becomes really a part of manners; a social accomplishment to be appreciated by all, though beyond the reach of most. A kind of perfected conversation, with the wit and innuendo and sparkle of the best talkers pruned of all irrelevant matter, and confined in regular verse,—that is Pope's poetry. Now we do not know where the growth of this temper and the causes of it are explained in more clear and interesting fashion than in Mr. Perry's book.

The limitations which Mr. Perry has imposed upon his discussion exclude altogether some of those men who were most truly representative of their age, and have left the deepest impress upon its intellectual history. Philosophy and politics engrossed the attention of some of the ablest men of the last century; but of philosophy and politics Mr. Perry has nothing to say. We get no mention of Burke or of Hume, and only the briefest incidental reference to Berkeley and to Swift. It is perhaps from this limitation of his theme that Mr. Perry seems to have given too little importance to political and social conditions in his

statement of the causes to which the distinctive temper and form of last century literature are to be ascribed. The rise of the periodical essay, and of the novel in particular, seems to us to be due almost entirely to such causes. They owed next to nothing to foreign influences or examples; but were a genuine English product, the result of new conditions in English society and politics.

The book is disfigured by numerous errors of the press.

C. T. W.

Miscellaneous.

The Gospel by Mark. According to the Authorized Version, in Phonetic Spelling. By C. W. K. For a First Reading Book. Square 16mo, pp. 118. New York: Funk & Wagnalls. 1882.

This little pamphlet aims to furnish a specimen of phonetic spelling for public adoption. It is not displeasing to the eye, and can be easily understood at sight by any master of our current orthography. How far it excels the methods proposed by others, we are not sufficiently versed in details to express an opinion. We are prepared, like good Catholics, to accept the decisions of the best "center of unity" that can be established.

Sunday Laws. By Hon. E. L. FANCHER, LL.D. 16mo, pp. 14. New York: Phillips & Hunt. 1883.

The views of an able jurist, showing and maintaining the wisdom of the Sabbath institution, and its basis in the genius of our government.

The Church Lyceum, Its Organization and Management. By Rev. T. B. NEELY, A.M., Author of "Young Workers in the Church; or, The Training and Organization of Young People for Christian Activity," and President of the Representative Lyceum of Philadelphia. With an Introduction by Bishop HENRY W. WARREN, D.D. 12mo, pp. 216. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1882.

We expect to furnish a full Review Article of this book by an amply competent hand.

Energy. Efficient and Final Cause. By JAMES M'COSH, D.D., LL.D., D.L., Author of "The Laws of Discursive Thought," "Emotion," etc.; President of Princeton College. 8vo, pp. 55. Paper. New York: Charles Scribner's Sons. 1883.

THE TOBACCO QUESTION. Three Essays. *The Evils of the Use of Tobacco by Christians.* By Rev. I. L. KEPHART, A.M. *The Tobacco Habit—Its Nature and Guilt.* By Rev. M. R. DRURY, A.M. *If Rum, then Tobacco.* By Rev. M. H. AMBROSE, A.M. With an Introduction by Prof. LANDIS, D.D. 12mo, pp. 175. Dayton, O.: United Brethren Publishing House. 1882.

Shakespeare's History of Pericles, Prince of Tyre. Edited, with Notes, by WILLIAM J. ROLFE, A.M., Formerly Head-Master of the High School, Cambridge, Mass. With Engravings. Square 8vo, pp. 161. New York: Harper & Brothers. 1883.

The Two Noble Kinsmen. Written by the Memorable Worthies of Their Time, Mr. JOHN FLETCHER and Mr. WILLIAM SHAKESPEARE. Edited, with Notes, by WILLIAM J. ROLFE, A.M., Formerly Head-Master of the High School, Cambridge, Mass. With Engravings. Square 8vo, pp. 200. New York: Harper & Brothers. 1883.

The Christmas Tree. A Story of German Domestic Life. By HENRIETTA SKELTON. 16mo, pp. 279. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. 1883.

One Winter's Work. By Mrs. A. M. M. PAYNE, Author of "Rhoda's Corner," "The Cash Boy's Trust," "Across the Water," etc. 16mo, pp. 231. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. 1883.

Thirteenth Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, for the Year 1882. 8vo, pp. 101. Columbus, O.: Ohio State Journal Printing Establishment. 1883.

Proceedings of the New England Methodist Historical Society, at the Third Annual Meeting, January 15, 1883. 8vo, pp. 31. Boston: Society's Rooms, 36 Bromfield-street. 1883.

Prophetic Dates; or, the Days, Years, Times, and other Epochs Spoken of by the Prophets, which Point Out the Rise and Fall of Kingdoms and Churches, the Coming of Christ, the End of the World, and the Resurrection. By Rev. J. J. CLEVELAND. 16mo, pp. 83. For sale by Rev. J. B. Hill, San Francisco, Cal. 1883.

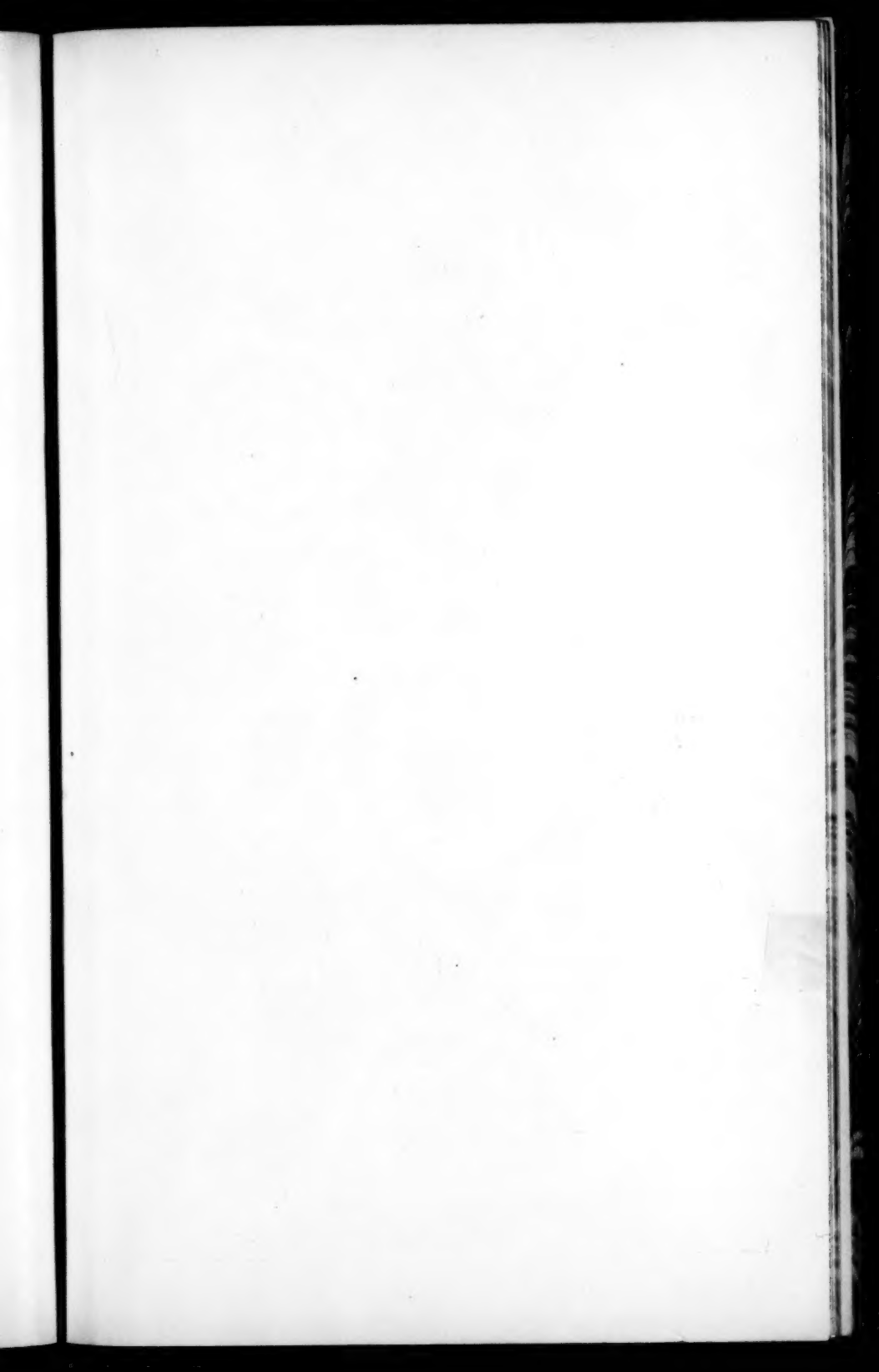
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Harper's Bazar. Vol. XVI. No. 5. 1883.

Haydn's Dictionary of Dates and Universal Information Relating to All Ages and Nations. Seventeenth Edition. Containing the History of the World to the Autumn of 1881. By BENJAMIN VINCENT, Librarian of the Royal Institution of Great Britain; Cor. Mem. Hist. Soc., New York. Revised for American Readers. 8vo, pp. 796. New York: Harper & Brothers. 1883.

Shandon Bells. A Novel. By WILLIAM BLACK. Author of "A Princess of Thule," "MacLeod of Dare," "Madcap Violet," "That Beautiful Wretch," "Sunrise," etc., etc. Illustrated. 12mo, pp. 414. New York: Harper & Brothers. 1883.

Old Greek Education. By J. P. MAHAFFY, M.A., Fellow and Tutor, Trinity Coll., Dublin; Knight of the Order of the Saviour; Author of "Social life in Greece," "A History of Greek Literature," "A Primer of Greek Antiquities," etc. 12mo, pp. 144. New York: Harper & Brothers. 1882.



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